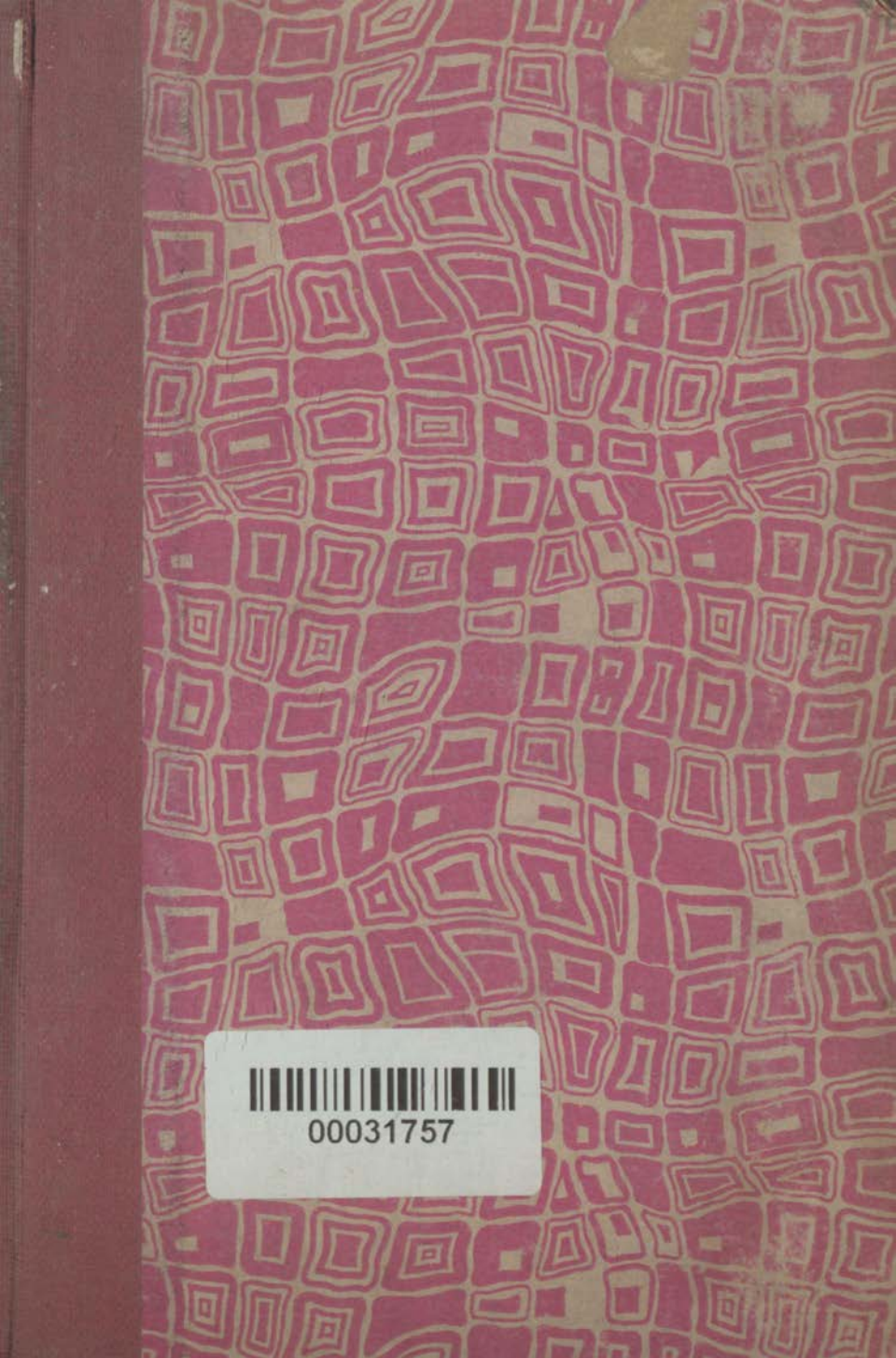
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THE WORLD'S
PEOPLES . .

By DR. A. H. KEANE.

ETHNOLOGY. In Two Parts: I. Fundamental Ethnical Problems; II. The Primary Ethnical Groups. Cambridge University Press, 3rd edition, 1901.

"On this subject Prof. Keane speaks as a first-hand authority of the highest rank."—*Academy.*

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FIG. I.—A YOUNG MENDÉ GIRL, EASTERN SIERRA LEONE

With silver face ornaments

THE WORLD'S PEOPLES

A POPULAR ACCOUNT OF THEIR BODILY & MENTAL CHARACTERS, BELIEFS, TRADITIONS, POLITICAL AND SOCIAL INSTITUTIONS

BY

A. H. KEANE, LL.D., F.R.A.I.

Late Vice-President R. Anthrop. Institute; Corresponding Member of the Paris, Rome, Florence, Washington, and Polynesian Anthrop. Societies; Author of "Ethnology," "Man Past and Present" "The Gold of Ophir," "The Indo-Chinese and Oceanic Races" "The late Boer States," etc.

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PREFACE

To the sub-title, which expresses somewhat fully the main scope of this work, little need here be added. It aims above all at presenting as clear and comprehensive a picture of "the World's Peoples," as they are now constituted, as could be unfolded within the limits of a moderate-sized volume. When within these narrow limits—narrow for such a vast subject—room had further to be made for an exceptionally large number of illustrations, it was soon found that the text would need the utmost condensation consistent with clearness and adequate treatment. This *tour de force*, as it may be called, I have endeavoured to execute by two processes, a careful selection of really typical "samples" from a multiplicity of claimants, all clamouring to be heard, and a rigorous avoidance of perplexing or debatable topics.

Let me explain. It was obviously impossible to describe at any length the primitive ways of all the more savage peoples of South America. Brief references had, therefore, to suffice for most of them, while three—the Brazilian Botocudos, the Patagonians, and the Fuegians—were chosen for more ample treatment, as being perhaps the races most representative of sheer savagery still surviving in that part of the world. So elsewhere I am fain to put forward the plea: *ex uno disce omnes*, "from one learn all."

The eschewing of debatable questions presented all the less difficulty, since this work appeals, not so much to specialists, as to the general reader, who wants a broad and intelligible view of tribal, national, and social relations, and does not care to be worried about such abstruse matters as, for instance, the origin of exogamy, the group or communal marriages of the Australian aborigines, the practice of magic in connection with primitive beliefs, and so on. All the more readily can the discussion of such problems be

dispensed with, since the conclusions arrived at even by distinguished anthropologists are doubted, or questioned, or rejected by others, who tell us that they "bristle with fallacies," "are very questionable," "far from probable," "unproven," or else infer with Mr. Andrew Lang that "the time will never come when more than a faintly probable theory of Australian social evolution can be formed."

This book therefore deals, not with faint probabilities, but with established facts, while here and there opportunity has still been taken to point out, for instance, the obvious origin of such universal institutions as *tabu*, or the *totem*, which have given rise to so much mystification on the part of speculators beginning at the wrong end. All the activities of early man were exclusively engaged in the quest of food and in self-preservation; hence many things which now seem to form essential parts of religious systems are of a purely social, or, say, mundane nature, antecedent to all religious, or say, supernatural, beliefs. With a view to establishing this fundamental truth, too often obscured by theorists approaching these subjects from the subjective standpoint, or with preconceived notions of what ought to be, special attention has here been paid to the religious element in the psychological development of social and political institutions. This is the less to be regretted, since the origin of natural religions is now a question with which the leaders of thought and the intelligent public are greatly interested, and also because other matters, such as dress, diet, marriage and funeral rites, are amply dealt with in *The Living Races of Mankind*, of which this work may be taken as a sequel.

A. H. KEANE.

ARÁM-GÁH
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PUBLISHERS' NOTE

THE Publishers desire to thank the many contributors of photographs to this work. They have endeavoured in every case to acknowledge under each picture the name of the photographer or contributor. But with regard to the pictures on pages 33 to 37 (Figs. 11 to 14) acknowledgment should have been made to Mr. R. Parkinson, who very kindly sent them to the publishers for their use. Mr. Parkinson is the author of a valuable German work entitled "Dreisig Jahre in der Sudsee." The publishers' obligations are especially heavy to Sir Harry Johnston, G.C.M.G., K.C.B., etc., for African photographs, to Dr. Shufeldt for North American types, and to Professor N. Loén for a valuable contribution of Mexican types. They also desire to acknowledge with thanks the use of photographs from the following: the Secretary of the Royal Geographical Society, the Professors of Anthropology in the Museums of Paris and Leyden, and the Ethnological Museum at Rotterdam; the Trappist Mission, Natal, the London Society for Promoting Christianity among the Jews, the Moravian Mission, Dr. W. A. Abbott, Admiral Sir William Acland, C.V.O., Mr. John Bagot, Admiral Sir C. A. G. Bridge, Mr. E. Bristow, Dr. Chalmers, Mr. A. de S. Correa, Herr W. Dittmer, Mr. Diamond, Mr. Darrah, Mr. Cecil H. Firmin, Mr. Ernest Gedge, Herr K. Gunther, Miss Beatrice Grimshaw, Dr. W. F. Grenfell of the Royal Mission to Deep Sea Fishermen, Mr W. Hermann, Sir W. C. Hillier, K.C.M.G., Mr. H. V. C. Hunter, Dr. Paul Hyades, Prof. Albert Ernest Jenks, Mr. C. B. Kloss, the late Miss Kingsley, Herr C. Kroehle, Mr. W. J. Harding King, M. Ch. Lefébure, Mr. J. J. Lister, Captain M. Le Ferrar, Mr. L. Loat, Mr. H. Gordon Lewer, Mr. J. Madsen, Mr. E. H. Man, Mr. Machado, Mr. E. Delmar Morgan, Prof. James McCarthy, Mr. Martin, Dr. A. B. Meyer, Mr. R. Phillips, Major Pringle, Mr. Pierre Petit, Rev. J. B. Purvis, Miss Palmer, Mr. W. C. Palgrave, Mr. Pride, Prof. Petrucci, Mr. Henry D. Ridley, Mr. William Allen Reed, Mr. K. E. Stahlberg, Major Swayne, R.E. (whose name on p. 325, by a printer's error, is unfortunately given incorrectly), Mr. V. C. Scott O'Connor, Drs. Paul and Fritz Sarasin, the Bishop of Tasmania, H.E. Sir Everard im Thurn, K.C.M.G., Herr Umlarf, and Colonel Waterhouse.

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THE WORLD'S PEOPLES

CHAPTER I

THE HUMAN FAMILY

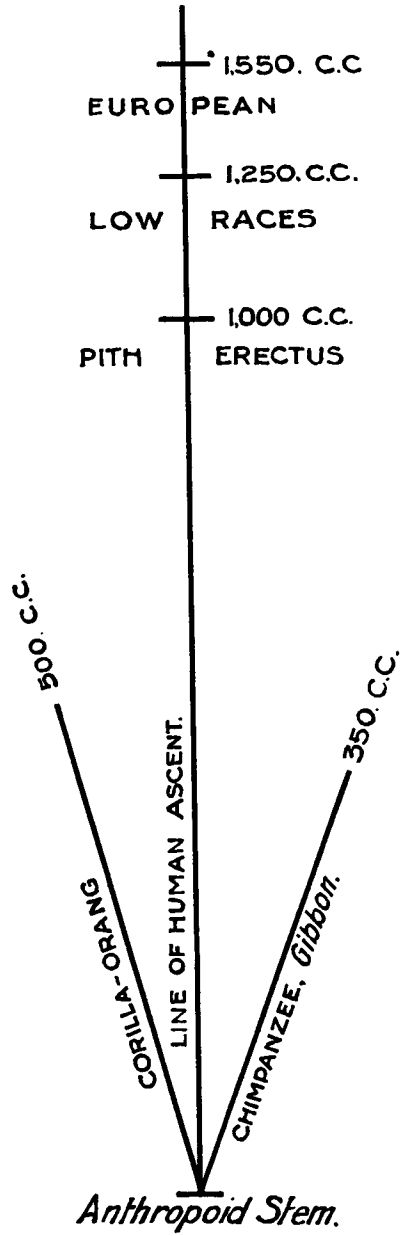
One or Many? (p. 1)—Cradle (p. 2)—Early Migrations (p. 4)—Routes followed (p. 4)—Settlement of the Habitable World by Primitive Man (p. 5)—The Four Primary Groups (p. 5)—Their Antiquity and Independent Evolution (p. 6)—Early Works (p. 7)—The Stone Ages (p. 7)—Metal and Prehistoric Ages (p. 8)—Historic Age (p. 9)—Great Age and Early inter-Relations of the Four Primary Divisions (p. 10).

WHEN the thoughtful observer ponders over the many striking differences presented by the various human groups spread over the habitable world—some black, or almost black, some yellow, brown or white; lank-haired or woolly-headed; tall or short; savage, barbarous, or cultured—one of the first questions he asks himself is, Are all these one or many? Have they sprung from a single or from several stocks? Do they constitute so many members of one family, or of four or more unrelated groups? The answer, already given by those most competent to judge, is that the various divisions of mankind are really blood relations, branches of one parent stem, members of a single human family, which had its rise in one primeval home, and spread thence by slow migratory movements over the globe. This conclusion, which may now be confidently accepted, has been reached both by positive and negative arguments, which appear to be unanswerable. The view of the polygenists, as those are called who hold that there were several distinct human species who had no common ancestors, but originated quite independently of each other in different parts of the world, leads to all kinds of absurdities which require its summary rejection. Thus they argue that, as there are a number of fundamentally distinct languages, so there must be a number of

fundamentally distinct peoples speaking them. But such languages are reckoned by the hundred, certainly two hundred in America alone, and in some regions are crowded closely together, as in the Caucasus, the Sudan, and along the north-west Pacific seaboard. Are we therefore to infer that these particular regions, inhabited by peoples of uniform physical type, have given birth to hundreds of distinct human groups? Is it not obvious that there is no arguing from race to speech, and that other explanations must be found for all these divers tongues?

On the other hand the monogenists, that is, those who hold by the unity of mankind, are able to show that all peoples—Europeans, Asiatics, African and American aborigines—are fertile among themselves, and are consequently not different species, but only different varieties of the same species, comparable, for instance, to the terrier, the pug, the greyhound, the bulldog, and the many other varieties of the single canine species. It will also be noticed that these canine varieties, admittedly sprung from one ancestor, differ one from the other far more than do the human varieties. A huge mastiff might make a mouthful of a mercurial toy terrier, whereas a tall Scot is less than twice as tall as the smallest African pygmy. Besides, the human varieties all merge gradually one in the other through imperceptible transitions, as between Finn, Lapp, and Tatar; Bushman, Hottentot, and Herero; Melanesian, Micronesian, and Polynesian; Japanese, Korean, and Mongol; Uzbeg, Turk, and European, and so on. This consideration alone would suffice to show that we are here dealing, not with specific differences, but with mere varieties, all sprung from a common human prototype.

As man is therefore essentially one, he cannot have had more than one primeval home. This human cradle, as we may call it, may now be located with some certainty in the Eastern Archipelago, and more particularly in the island of Java, where in 1892 Dr. Eugene Dubois brought to light the earliest known remains that can be described as distinctly human. From the Pliocene (late Tertiary) beds of the Trinil district he recovered some teeth, a skull, and a thigh-bone of a being whom he named the *Pithecanthropus erectus*, thereby indicating an "Ape-man that could walk," with a cranial or mental capacity of about 1,000 cubic centimetres, or about double that of the living higher apes (gorilla, orang, chimpanzee, and gibbon), as shown in the accompanying diagram:


1,550. C.C
EURO PEAN
1,250. C.C.
LOW RACES
1,000 C.C.
PITH ERECTUS
500. C.C.
350. C.C.
LINE OF HUMAN ASCENT.
CORILLA-ORANG
CHIMPANZEE, Gibbon.
Anthropoid Stem.

Here also the line of human ascent, as traced through the Javanese "missing link," is seen to spring, not from any of these higher anthropoids, as is popularly supposed, but from a common Simian stem having its roots far back in the Miocene (Middle Tertiary) epoch.

In this "first man," as he has been designated, the erect position, shown by the perfectly human thigh-bone, implies a perfectly prehensile (grasping) hand, with opposable thumb, the chief instrument of human progress, while the cranial capacity suggests vocal organs sufficiently developed for the first rude utterances of articulate speech. The Javanese man was thus already well equipped for his long migrations round the globe. Armed with stone, wooden, bone, and other weapons that lay at hand, and gifted with mental powers far beyond those of all other animals, he was assured of success from the first. He certainly had no knowledge of navigation, which is even still an unknown art to many Amazonian aborigines. But that was not needed to cross inland seas, open waters, and broad estuaries which were non-existent in Pliocene and later times. The road was open across the Indian Ocean to Madagascar and South Africa by the now submerged Indo-African Continent. The Eastern Archipelago still formed part of the Asiatic mainland, from which it is separated even now by shallow waters in many places scarcely fifty fathoms deep. Eastwards the way was open to New Guinea, and thence across Torres Strait to Australia and through the Louisiade Islands to the Pacific Ocean, which is now known to be a region of subsidence. Thus Dr. Klaatsch, who has recently (1904) studied the question on the spot, concludes that the peopling of Australia could be explained only by the theory of a former land connection, a central point (such as Java) from which in one direction had been distributed the Asiatic races, and in another the Australian aborigines. In the northern hemisphere Europe could be reached from Africa by three routes, one across the Strait of Gibraltar, another between Tunis, Malta, Sicily, and Italy, and a third from Cyrenaica across the Ægean to Greece, and the British Isles from Europe *viâ* the Strait of Dover and the shallow North Sea. Lastly, the New World was accessible both from Asia across Bering Strait, and from Europe through the Orkneys, the Shetlands, the Faroes, Iceland, and Greenland. Here were, therefore, sufficient land connections for early man to have gradually spread from his Javanese cradle to the uttermost confines of the habitable globe. That he did so spread in very early (Pleistocene or even Pliocene)

times is an established fact, as will presently be seen. Hence, although the routes here suggested as followed by him may seem somewhat speculative, they must still be accepted, since no others were available during the Middle or Late Tertiary period.

Much trustworthy evidence has been collected to show that the whole world had really been peopled during this period, which roughly coincides with the Ice Age, when a large part of the northern and southern hemispheres was subject to recurrent invasions of thick-ribbed ice advancing successively from both poles. The migrations were most probably begun in pre-glacial times—that is, before the appearance of the first great ice-wave, then arrested and resumed alternately with the long inter-glacial intervals, thus advancing and receding with the spread and retreat of the ice-cap, and completed in the post-glacial or early Pleistocene epoch, say, some two or three hundred thousand years ago. At that time the various wandering groups had already made considerable progress both in physical and mental respects, as is seen in the Neanderthal skull, which is the oldest yet found in Europe, standing about midway between the Javanese ape-man and the present low races. All were still very much alike, presenting a sort of generalised human type which may be called *Pleistocene man*, a common undeveloped form, which did not begin to specialise—that is, to evolve the existing varieties until the several Pleistocene groups had reached their respective zoological domains. We know from the study of extinct and existing animal forms how, for instance, the Camel family, which probably originated in North America, is now represented by such allied species as the guanaco, vicuña and llama in South America, and the Baktrian and Arabian camel in Asia. It was the same with the human family, which, originating in Malaysia, is now represented all over the world by four main varieties with their endless sub-varieties; NEGROES or BLACKS in the Sudan, South Africa, and Oceania (Australasia); MONGOL or YELLOW in Central, North and East Asia; AMERINDS (RED or BROWN) in the New World; and CAUCASIANS (WHITE and also DARK) in North Africa, Europe, Irania, India, Western Asia, and Polynesia.

The four main divisions of mankind are thus seen to have been evolved independently in their several zones from four Pleistocene ancestral groups of somewhat uniform physical type, and all sprung from a common Pliocene prototype. This view

of human origins at once removes the greatest difficulty hitherto presented by the existing varieties, which, being sprung *separately in separate areas* from a common parent stem, need no longer be derived one from another—white from black, yellow from red, and so on—a crude notion which both on physiological and geographical grounds has always remained an inscrutable puzzle to serious students of mankind. To suppose that some highly specialised group, say, originally black, migrating from continent to continent, became white in one region or yellow in another, is a violent assumption which could never be verified and is opposed to the natural relations. Such a group passing from its proper zone to another essentially different environment must inevitably have died out long before it had time to become acclimatised. The fundamental racial characters are the result of slow adaptation to their special surroundings. They are what climate, soil, diet, heredity, natural selection, and time have made them, and are of too long standing to be effaced or blurred except by miscegenation, a process which assumes the existence of other specialised forms, and, as above seen, is rendered possible by primordial unity.[1]

By common descent and separate local developments is further explained the surprising resemblance which is everywhere presented both by the earliest remains and the earliest works of primitive man. Such are the fossil or semi-fossil skulls found in Europe, Egypt, Mongolia, and the New World, and the stone implements occurring in vast quantities in Britain, France, Belgium, North and South Africa, India, North and South America from British Columbia to Tierra del Fuego. Certain Australian skulls seem cast in the same mould as the above-mentioned Neanderthal, while rude stone implements brought from the most distant lands are so alike in form and character that they might have been made by the same hands. On the banks of the Nile objects of European type have been discovered, and others collected in Somaliland might have been dug out of the drift deposits of the Seine, the Thames or the ancient Solent (Sir John Evans). The Pleistocene or Quaternary epoch, as represented by these objects of primitive culture, ranged over a vast period of time which has been conveniently divided into two great epochs, the PALÆOLITHIC or OLD STONE, and the NEOLITHIC or NEW STONE AGE, these being so named from the material chiefly used by primitive peoples in the manufacture of their weapons and other implements. The distinction between the two periods, which are not to be taken as time sequences

since they overlap in many places, is based essentially on the different treatment of the material, which during the immeasurably longer Old Stone Age was at first merely chipped, flaked, or otherwise rudely fashioned, but in the New more carefully worked and polished. Evidence is, however, now accumulating to show that progress was continuous throughout the whole of the first cultural era, which thus tended in favourable localities such as South France, the Riviera, and North Africa to merge imperceptibly in the second, so that it is not always possible to draw any clear line between the Old and New Stone Ages. In one respect the former was towards its close even in advance of the latter, and quite a "Palæolithic School of Art" was developed during a long inter- or post-glacial period of steady progress in the sheltered Vézère valley of Dordogne, South France. Here were produced some of those remarkable stone, horn, and even ivory scrapers, gravers, harpoons, ornaments and statuettes with carvings on the round, and skilful etchings of seals, fishes, reindeer, harnessed horses, mammoths, snakes, and man himself, which also occur in other districts.

Many of the palæoliths have been found in surroundings which bespeak a vast antiquity. Such are those from the lowest strata of Kent's Cave near Torquay, and from the undisturbed glacial drift of the Ouse, Thames, Somme, Seine, Nile, and other streams which have since scoured their beds down to depths of 50, 100, and even 400 feet. In the Brussels Natural History Museum there are flints from the Puy Courny district which are the work of intelligent beings who were contemporary with the Dinotherium, and are referred by Dr. Rutot and M. Georges Engerrand to the Upper Miocene or Middle Tertiary epoch. Other so-called *eoliths* (earlier than the palæoliths) from the plateau drift of Kent date from the Middle Pliocene period, and are separated from the base of the Pleistocene by the Cromer forest beds which were laid down in pre-glacial times, when the long extinct gigantic *Elephas meridionalis* ("Southern Elephant") roamed the forests of Italy, France, and South Britain. In Tunisia many implements lie under a thick bed of Pleistocene limestone deposited by a river which has since disappeared. The now absolutely lifeless Libyan plateau is strewn with innumerable worked flints, showing that early man inhabited this formerly fertile region before it was reduced by the slowly changing climate to a waste of sands. The same story of man's great age is told by discoveries in Burma, India, North and

especially South America, and now also in North Britain, where the very existence of the Old Stone Age has hitherto been strenuously denied. But the writer has recently had an opportunity of inspecting some of the many hundred undoubted palæoliths which during the course of many years have been collected by the Rev. Frederick Smith of South Queensferry in various parts of Scotland between Aberdeen and Berwick-on-Tweed.

Outstanding features of the New Stone Age, to which Sir William Turner has assigned a duration of perhaps 100,000 years, are the Swiss and other lake-dwellings, the Danish peat-beds with their varied contents, the kitchen middens or shell-mounds occurring on the seaboard in many parts of the world, the British barrows, the dolmens and menhirs ranging from North Africa through Syria eastwards to India, Korea, and Japan, and northwards to Brittany, the British Isles, and Scandinavia, the megalithic monuments of Tiahuanaco in Bolivia. In Scotland the Neolithic Age lasted long enough to witness the formation of the Carse clays, which now stand 40 or 50 feet above sea-level, but then formed the bed of a sound or estuary flowing between North and South Britain. Hence the suggestion that, after the separation of Britain from the mainland, another land connection, a "Neolithic land-bridge," may have enabled Neolithic man to reach Scotland while the upheaved terrace was still clothed with the great forest growths that have since disappeared.

In the more civilised regions, such as Egypt, Babylonia, parts of Asia Minor, and the Ægean lands, the Stone Ages were at an early date followed by a period vaguely designated as "prehistoric," during which stone as the material of human implements was gradually replaced by the metals, first *copper*, then various copper alloys (arsenic, sulphur, nickel, cobalt, zinc, and especially tin) generally called *bronze*, lastly *iron*.

Thus were constituted the so-called METAL AGES, during which, however, overlappings were everywhere so frequent that in many localities it is quite impossible to draw any well-marked dividing lines between the successive metal periods. Indeed a direct transition from Stone to Iron may be suspected in some places, and in any case the pure copper period appears to have nowhere been of long duration except in America, where there was no iron and little bronze.

Besides the metals, letters also, or at least pictorial writings

such as the old rock carvings of Upper Egypt, were introduced in the Prehistoric Age, which comprises that transitional period dim memories of which lingered on far into historic times. It was an age of popular myths, folklore, demi-gods, eponymous heroes, traditions of real events, and even philosophic theories on man and his surroundings, which supplied ready to hand the copious materials afterwards worked up by the early poets, founders of new religions, and later lawgivers.

So also in China the early historians still remembered the still earlier "Age of the Three Rulers," when people lived in caves, ate wild fruits and uncooked food, drank the blood of animals, and wore the skins of wild beasts (our Old Stone Age). Later they became less rude, learned to obtain fire by friction, and built themselves habitations of wood and foliage (our New Stone Age). Then came beneficent rulers who introduced orderly government, organised society on the basis of marriage and the family, invented nets and snares for fishing and hunting, taught the people to rear domestic animals and till the land, established markets for the sale of farm produce, explained the medicinal properties of plants, studied astrology if not astronomy, and appointed "the Five Observers of the Heavenly Bodies" (our Prehistoric Age). Thus is everywhere revealed the background of sheer savagery which lies behind all later cultural developments, while the "Golden Age" of the poets fades with the "Hesperides" and Plato's "Atlantis" into the region of the fabulous.

Of strictly historic times the most characteristic feature is the general use of letters, most fruitful of human inventions, since by its means everything worth preserving was perpetuated, and all useful knowledge thus tended to become accumulative. Writing systems, as we understand them, were not suddenly introduced, but gradually evolved from pictures representing things and ideas to conventional signs or symbols which first represent words, as in the Chinese script and our ciphers, and then articulate sounds, as in our alphabet. Between the two extremes—the pictograph and the letter—there are various intermediate forms, such as the rebus and the full syllable, and these transitional forms are largely preserved both in the Egyptian and Babylonian systems, which thus help to show how the pure phonetic symbols were finally reached. That must have been at least six thousand years ago, since we find various archaic phonetic scripts widely diffused over the Archipelago

(Crete, Cyprus, Asia Minor) in Mykænean and pre-Mykænean times. The hieroglyphic and Cuneiform systems whence they originated were very much older, since the rock inscriptions of Upper Egypt are pre-dynastic, that is, prior to all historic records, while the Mesopotamian city of Nippur already possessed half-pictorial half-phonetic documents some six thousand years before the New Era.

From the pictorial and plastic remains recovered from these two earliest seats of the higher cultures it is now placed beyond doubt that all the great divisions of the human family had at that time already been fully developed. Even in the New Stone Age the present European type had been thoroughly established, as shown by the skeletal remains of the "Cro-Magnon Race," so called from the cave of that name in Perigord where the first specimens were discovered. A skull of the early Iron Age from Wildenrot in Bavaria had a cranial capacity of 1,585 cubic centimetres, and was in all respects a superb specimen of the regular-featured North European. In Egypt, where a well-developed social and political organisation may be traced back to the eleventh century B.C., Professor Petrie discovered in 1897 the portrait statue of a prince of the fifth dynasty (3700 B.C.) showing regular Caucasic features. Still older is the portrait of the Babylonian King Enshagsagna (4500 B.C.), also with handsome features which might be "either Semitic or even Aryan." Thus we have documentary evidence that the *Caucasic*, that is, the highest human type, had already been not only evolved but spread over a wide area (Europe, Egypt, Mesopotamia) some thousands of years before the New Era. The other chief types (*Mongol*, *Negro*, and even *Negrito*) are also clearly portrayed on early Egyptian monuments, so that all the primary groups had already reached maturity probably before the close of the Old Stone Age.

But these primary groups did not remain stationary in their several original homes, but have on the contrary been subject to great and continual fluctuations throughout historic times. Armed with a general knowledge of letters and the correlated cultural appliances, the higher races soon took a foremost place in the general progress of mankind, and gradually acquired a marked ascendency, not only over the less cultured peoples, but to a great extent over the forces of nature herself. With the development of navigation, and improved methods of locomotion, inland seas, barren wastes, and mountain ranges ceased to present insurmountable obstacles

to their movements, which have never been completely arrested, and are still going on. Thus during the long ages following the first peopling of the earth by Pleistocene man, fresh settlements and readjustments have been continually in progress, although wholesale displacements must be regarded as rare events. With few exceptions the later migrations, whether hostile or peaceful, were generally of a partial character, while certain insular regions, such as America and Australia, remained little affected by such movements till quite recent times. But in the Old World constant interminglings inevitably brought about great modifications of early types, while the ever-active principle of convergence tended to counteract the divergent process and thus produce a general uniformity, an equilibrium amongst the new blends, such as that established by the centripetal and centrifugal forces in the solar system. That is why the modern peoples, although often the outcome of many different elements, still present each its particular stamp or *cachet*, so that the Englishman or the Italian, for instance, may generally be recognised in a group of other nationalities. We see the same process now at work in the New World, where the descendants of the early British settlers often seem to converge towards the original Amerind type. Such assimilation has been noticed especially in Egypt, where the present Arab-speaking peasantry show a curious resemblance to those of Pharaonic times. When some years ago the wooden effigy of an official under Khephren (4200 B.C.) was brought to light it was at once named the "village Sheikh," so striking was its resemblance to the then living local headman. Thus "the Egyptians themselves have come down from the Old Empire through all the vicissitudes of conquests, mixtures of races, changes of religion and language, so little altered that the fellah [peasant] of to-day is often the image of the Egyptians who built the pyramids" (S. Laing). This is fully confirmed by the recent studies (1906) of Dr. C. S. Myers, who finds that compared with the prehistoric Egyptians of 5000 B.C., the present inhabitants show no sensible difference in head measurements, and that, from the anthropometric standpoint, there is no evidence of plurality of race in modern Egypt. But as there is abundant historic evidence of such plurality, this only means that the various elements have been merged in one in virtue of the principle of convergence, aided no doubt by racial interminglings.

In the general survey of our four primary groups, here

brought together for convenience of reference, the physical characters of each are those of what may be called the ideal types, that is, as they existed in the original cradle-lands before they became blurred and partly even effaced by later secular interminglings. At the same time it should be pointed out that these ideal types are not absolutely extinct, but still persist here and there in isolated or secluded districts where the natives were able to preserve their racial purity by keeping aloof from the surrounding populations. It is also to be observed that complete loss of the original characters and absorption in a different division, as in the case of the Hungarian Magyars, who are now Europeanised Mongols, is a somewhat rare phenomenon, and that generally speaking the members of the different groups retain a sufficient number of their respective bodily traits to distinguish them one from another. A normal average is established to which all conform, and by which a Chinaman, for instance, can always be recognised as of the Mongol connection, a Scandinavian as a member of the Caucasian division, and so on. This term *Caucasian*, it should be explained, is not here to be taken as merely indicating a native of the Caucasus, but as the collective conventional name of the White division, of which Blumenbach, founder of the science of ethnology, regarded some of the Caucasus natives as perhaps the most typical representatives.

CHAPTER II

GENERAL SURVEY

NEGRO OR BLACK DIVISION

1. *Eastern (Oceanic) Section*

ORIGINAL Domain: Malaysia, Andamans, Philippines, New Guinea, Melanesia, Australia, Tasmania; no later expansion.

Present reduced Domain: Malay Peninsula, Andamans, parts of Eastern Archipelago and Philippines, New Guinea, Melanesia, Australia.

Population: 2,000,000 (?), chiefly in New Guinea and Melanesia.

Physical Characters: Very variable, differing from the African section chiefly in the *height*, which is generally below the average of 5 ft. 6 in.; the *hair*, which, though always black, is rather frizzly ("mop-headed" Papuans) or shaggy (Australians); the *skin*, very dark brown or blackish; the *nose*, often large, straight, and even aquiline, with downward tip; the *lips*, less thick and never everted; and Negro traits generally less pronounced (Fig. 3). The Oceanic Negritos often closely resemble the African, differing mainly in the *colour*, which is always darker; the *height*, which is greater (4 ft. 6 in. to 4 ft. 10 in.); and the *jaws*, which are sometimes more projecting (Samangs of Malay Peninsula).

Mental Characters: Papuans and Melanesians boisterous, treacherous, and often extremely cruel; head-hunting and cannibalism very prevalent; generally more savage than the African; Australians better in all these respects, despite painful puberty rites and a lower stage of culture (no tillage, little navigation). No science or letters anywhere; few industrial arts, but artistic sense developed amongst the Papuans (elaborate wood-carving and graceful decorative designs, and good boat-building).

Speech: Archaic forms of the Oceanic (Malayo-Polynesian) stock language everywhere in Melanesia; numerous agglutinating tongues of a somewhat uniform type in Australia, with postfixes but no

terms for the numerals beyond 2 or 3; numerous agglutinating tongues of divers types in New Guinea, with prefixes and postfixes; in the Andamans a stock language of a highly intricate nature, but also without words for the numerals beyond 1 and 2.

Religion: Spirit-worship very prevalent, with *tabu* in Melanesia, and *totemism* in Australia; *mana*, a subtle essence or virtue like the Augustinian *grace*, is a striking feature of the Melanesian system, which is in other respects distinctly animistic, distinguishing between pure spirits, that is, supernatural beings that never were in a human body, and ghosts—that is, men's disembodied spirits revisiting their former abodes. There are prayer, sacrifice, divination, omens, death and burial rites, a Hades too, with trees and houses, as on earth, also a ghostly ruler, but no supreme being. Little or nothing of all this in Australia or New Guinea, where the religious sentiment is so little developed that many close observers have failed to detect it.

Sub-sections: Papuans of New Guinea and East Malaysia as far west as the island of Flores; *Melanesians, i.e.* "Black Islanders," who give their name to the Melanesian world comprising the Bismarck Archipelago, the Louisiades, Solomons, New Hebrides, Banks, Santa Cruz, New Caledonia, Loyalty, and Fiji; *Australians*, originally scattered thinly over the whole continent, but now disappearing; *Tasmanians*, extinct; *Negritos*, formerly widespread throughout Malaysia, but now reduced to a few isolated groups: *Andamanese* (formerly called *Mincopies*) of the Andaman Islands; *Samangs*, Jakuns and others of the Malay Peninsula; *Aetas* of the Philippines; *Karons* of New Guinea; and the nearly extinct Javanese *Kalangs* (Fig. 12).

2. *Western (African) Section*

Original Domain: Africa south of the Sahara.

Later Expansion: Madagascar, North Africa, Southern United States, West Indies, Latin America.

Population (pure and mixed): Africa, 180,000,000; Madagascar, 3,000,000; America, 25,000,000; Total, 208,000,000.

Physical Characters: Head dolichocephalic, *i.e.* much longer from front to back than from side to side; cephalic index 72, which denotes the much shorter transverse diameter, the longitudinal diameter being taken at 100; thus the longer the head the lower the index, and conversely. The Negritos, both Oceanic and African, are

From a photo by Dr. W. A. Abbot, per Mr. C. B. Kloss

FIG. 2.—JAKUNS OF KOMEL, MALAY PENINSULA

These are Negrito-Malayan half-castes

all brachycephalic, *i.e.* short or round-headed, with cephalic index ranging from about 80 to 95; *height* above the average (5 ft. 8 in. to 6 ft.); but Negritos only 4 ft. or under, seldom over; *skin* very dark brown or blackish, rarely quite black; *hair* short, black, woolly, flat in cross-section; *jaws* prognathous, *i.e.* projecting; *cheek-bones* rather small and retreating; *lips* thick and everted, *i.e.* showing the red inner skin; *brow* arched; *nose* short and flat or slightly concave with wide nostrils; *eyes* large, round, black, with yellowish sclerotic; *arms* disproportionately long; *calves* undeveloped; *foot* flat and broad with low instep and larkspur heel.

Mental characters: Sensual, unintellectual, lacking the sense of personal dignity or self-respect, hence readily bending to the yoke of slavery; fitful, passing suddenly from comedy to tragedy; mind arrested at puberty owing to the early closing of the cranial sutures, hence in the adult the animal side is more developed than the mental; hence also no science or letters, slight æsthetic sense, and few industrial arts beyond tillage, stock-breeding, weaving, dyeing, pottery, woodwork and hardware (iron, copper), sometimes of graceful form and ornamentation; cannibalism common, formerly perhaps universal.

Speech: Agglutinating with both prefixes and postfixes; stock languages very numerous in Sudan, one only in Bantuland, besides Hottentot and Bushman tongues; in Madagascar, Malayo-Polynesian exclusively; in America, European jargons exclusively.

Religion: Animistic, Ancestor-worship being much more prevalent than Nature-worship; no supreme being anywhere; chief deities *Munkulunkulu*, with many variants along the eastern seaboard; *Nzambi*, also with many variants on the west side, both intermingling in the interior; witchcraft, omens, and ordeals very prevalent; pure fetishism and human sacrifices in Upper Guinea ("Customs"), in Uganda, and other parts; Obeah and Voudu rites with ceremonial cannibalism still surviving in the West Indies.

Sub-sections: Sudanese (*Negroes proper*) between the Atlantic and Abyssinia, and in the Welle basin; *Bantus*, mixed Negroid peoples occupying nearly the whole of the continent south of the Sudan, all speaking dialects of one stock language, but presenting a great variety of types between the pure Negro and Caucasian; *Bushmen and Hottentots*, South-west Africa; *Negritos*, Congo and Ogoway forests; *Vaalpens*, Transvaal.

By permission of the Bishop of Tasmania

FIG. 3.—MELANESIANS

Softened Negro features, all with frizzly or woolly hair

Mongolic or Yellow Division

Original Domain: Probably the Tibetan tableland.

Early Expansion: Mongolia, Siberia, China, Indo-China, Malaysia, Mesopotamia (?).

Present Domain: Tibet, Central Asia, Mongolia, Siberia, Manchuria, Korea, Japan, Formosa, China, Indo-China; parts of Iranja, Armenia and Caucasia; most of Asia Minor; parts of Russia, Finland, Lapland, the Balkan Peninsula and Hungary; most of Malaysia, the Philippines and Madagascar.

Population: China, 400,000,000; Japan and Korea, 58,000,000; Mongolia, Manchuria and Siberia, 25,000,000; Central and West Asia and East Europe, 20,000,000; Malaysia and the Philippines, 48,000,000; Tibet and Indo-China, 45,000,000; Total, 596,000,000.

Physical Characters: Head brachycephalic, but somewhat variable, the cephalic index ranging from under eighty to over ninety; cheek-bones very high and prominent laterally; *jaws* orthognathous or slightly projecting; *nose* very short and flat (snub); *lips* thin, never everted; *brow* low and moderately arched; *eyes* small, black, oblique, with outer angle slightly raised, and vertical fold of skin over inner canthus (a highly characteristic trait); *foot* normal but artificially deformed in Chinese women; *colour* dirty yellowish and light brown; *hair* uniformly black, lank, coarse, lustreless, rather long, round in transverse section, moustache but no beard; *height* rather under the average of 5 ft. 6 in., but tall (5 ft. 8 in. or 5 ft. 10 in.) in North China and Manchuria (Fig. 5).

Mental Characters: Generally somewhat reserved, sullen, and apathetic (Mongols proper); very thrifty, frugal and industrious (Chinese and Japanese); indolent (Malays, Siamese, Koreans); nearly all reckless gamblers; science slightly, arts and letters moderately developed; porcelain, bronze work, ivory carving, and decorative painting scarcely surpassed (China, Japan, Korea formerly); but all plastic and pictorial art defective, lacking perspective, and the human figure mostly caricatured.

Speech: Three great linguistic families:

1. *Mongolo-Turki* (*Ural-Altaic*), ranging with much lexical and structural diversity from Lapland across North Asia to Japan, and from the Lena basin through Central Asia, Western Turkestan and Asia Minor to Turkey in Europe and Hungary. Japanese and Korean stand quite apart; but all the rest (Manchu, Mongol,

Photo by the Trappist Mission, Mariannhill, Natal

FIG. 4.—FAMILY OF ZULU KAFIRS

A group of half-civilised Christian Zulus

Turki, Finno-Lapp, Magyar) are typical members of the agglutinating order of speech, with unchangeable roots and shifting postfixes bound together by the principle of vowel harmony.

2. *Tibeto-Indo-Chinese*, from the Western Himalayas to the Pacific, and from the Great Wall to the Indian Ocean; originally agglutinating, now in every transition of phonetic decay towards monosyllabism, which is not a primitive, but a very late condition of articulate speech. In the process of decay innumerable homophones have been developed, which have to be distinguished by their *tones*; hence the members of this family may be called *monosyllabic toned languages*. Structurally they are *isolating*, the sentence consisting of unchangeable isolated words, the interrelations of which are determined not by inflection or affixes, but by position, as often in English (*James struck John; John struck James*).

3. *Malayo-Polynesian*, the "Oceanic" family in a pre-eminent sense, ranging from Madagascar across two oceans to Easter Island, and from New Zealand north to Hawaii. All are more or less agglutinating at various stages of dissolution, but untoned; vocalism predominates, and in some branches the vowels are more stable than the consonants.

Religion: Animism in the widest sense is the dominant note, the worship of spirits extending both to the disembodied human soul (ancestor-worship, which is now perhaps the most prevalent form) and to the innumerable spirits, bad and good, which people earth, air, water, the celestial and underground regions. Although nominal Buddhists, the Chinese, Indo-Chinese, and Mongols live in terror of the malevolent circumambient spirits, and the Annamese scrupulously observe "Roast-pig Day," as they call their All-Souls Day, by littering the graves of the dead with scraps of victuals. Amongst the Siberians this spirit-cult takes the form of *Shamanism*, in which the Shaman (wizard or medicine man) is the "paid medium" of communication between his dupes and the invisible good or evil genii. In Tibet demonology still survives beneath the official Lamaism; the Gilyaks, Ainus, Oronches, and other Eastern Siberians are Bear-worshippers; and the Polynesians have deified both the living and dead members of their dynasties. The historical religions are largely a question of race, the Mongols proper, Manchus, Koreans, Japanese, Chinese, Indo-Chinese, and Tibetans being at least nominal Buddhists; the Turks, Tatars, and most Malays

Mohammedans; the Finns, Lapps and Magyars now Christians. Other so-called State religions—Confucianism and Taoism in China, Shintoism and Bushidoism in Japan—are rather ethical codes fostered and upheld for political purposes. The much-cherished "filial piety" for the most part means devotion to the reigning dynasty, while for the theological virtues are substituted the civic virtues of obedience and loyalty, the sole aim of which is to mature good citizens.

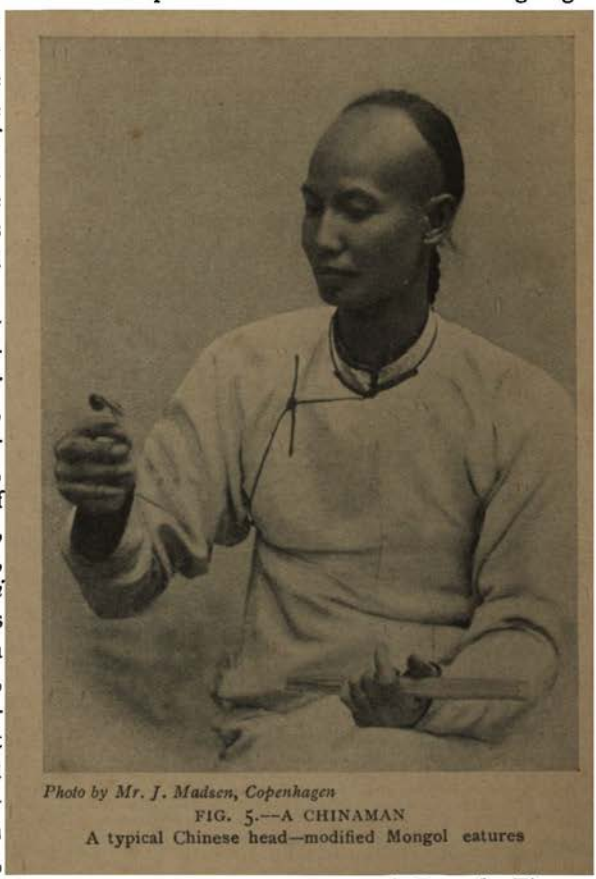


Photo by Mr. J. Madsen, Copenhagen
FIG. 5.—A CHINAMAN
A typical Chinese head—modified Mongol eatures

Chief Subdivisions: Mongol Branch: Mongols proper, Tunguses, Manchus, Koreans, Japanese, of Mongolia, North-east Asia, Japan; *Turki Branch:* Yakuts of the Lena basin, Kirghizes, Uzbegs, Turkomans of West Siberia and Western Turkestan; Anatolian Turks, Osmanli, of Asia Minor and the Balkan Peninsula; *Ugro-Finnic Branch:* Finns, Lapps, Samoyads, Mordvins, Magyars, of Finland, Lapland, Siberia, Russia, and Hungary. *Tibeto-Chinese Branch:* Tibetans, Burmese, Nagas, Shans, Siamese, Annamese, Chinese (Fig. 5); *Malayan Branch:* Malays proper, Javanese, Dyaks, Tagals, Formosans, Malagasy, of Malaysia, the Philippines, Formosa, and Madagascar.

American (Amerind) or Red Division

Original Domain: The New World.

Present Restricted Domain: The Arctic seaboard, Greenland, Alaska; numerous reservations and some unsettled parts of the Dominion and the United States; most of Mexico, Central and South America, partly intermingled with the white and black intruders, partly still in the tribal state.

Population: Full-blood Amerinds about 10,000,000, Mestizos or half-breeds of all kinds, 30,000,000 (?); total, 40,000,000 (?).

Physical Characters: Head extremely variable, ranging from the highest dolichocephalous in Greenland to the highest brachycephalous in Argentina (cephalic index 66 to 93); *jaws* massive and slightly projecting; *cheek-bones* rather prominent; *nose* large, bridged or aquiline; *eyes* small, round, straight, black, rarely with Mongolic fold; *height* generally well above the average, 5 ft. 8 in. to 6 ft. and even 6 ft. 4 in. (Bororos, Patagonians); but some very undersized (5 ft. to 5 ft. 4 in.); as a rule prairie Indians tall, highlanders short; *colour* normally reddish or coppery, but variable, some very dark brown, some yellowish (Amazonians); *hair* uniformly long, black, lank, coarse (horse-tail type), round in transverse section; face beardless (Fig. 6).

Mental Characters: Generally reserved, moody, taciturn, wary, with deep feelings marked by an impassive exterior towards strangers; genial and cheerful in the home; strong nervous system with great power of enduring physical pain; high sense of personal dignity, though somewhat coloured in romance; great range of culture, from the lowest savage state (Seres, Botocudos, Fuegians) to the fairly civilised Aztecs, Mayas, Chibchas, Peruvians, and Aymaras; architecture, engineering, calendric systems, well developed; no literature properly so called beyond oral folklore, myths, and a few crude historic (?) records; writing systems mainly pictorial and ideographic.

Speech: A great number of linguistic families, more perhaps than in all the rest of the world, but all belonging to the same order of speech, the so-called *polysynthetic* or *holophrastic*, which is exclusively confined to America. In this system the tendency is to fuse all the related terms of a sentence in a single word, often of prodigious length. Thus there are, so to say, no separate or abstract nouns or verbs, and you cannot say "to strike," or speak of

a man or a boy, but only to strike-hard, or a-tall-man, a-little-boy, and the-tall-man-struck-the-little-boy-hard, all in a breath. The process is everywhere more or less fully developed, from the Eskimo in the extreme north to the Araucanian in the extreme south, and the few seeming exceptions, such as the Mexican Otomi, would appear to be due to later disintegration, inevitable in such a cumbrous method. In North America there are about sixty irreducible stock languages of this order, a few (Eskimo, Athabascan, Siouan, Algonquian, Iroquoian, Shoshonean) spread over wide areas, but all the rest crowded together chiefly along the Pacific seaboard. It is the same in Central and South America, where over a hundred are pressed into narrow spaces, while about a dozen (Aztec, Maya, Carib, Arawak, Quichua, Guarani, etc.) occupy or formerly occupied wide-stretching domains.

Photo per Dr. R. W. Shufeldt.

FIG. 6.—NORTH AMERICAN INDIAN
Prairie Amerind. The feather head-dress varies with each tribe

Religion: Shamanism (see above) is widely diffused amongst the North American aborigines. But still more prevalent is the cult of the aërial gods who support the four quarters of the heavens, and of animals (bear, wolf, raven, jaguar), which has given rise to strange

werewolf superstitions, and to totemistic systems analogous to those of the Australian natives. Solar worship prevailed in Peru, while the cultured peoples of Mexico (Aztecs, Mayas, Zapotecs and others) had developed a complete pantheon of ferocious deities, such as Tezcatlipoca, Quetzalcoatl, and Tlaloc, whose thirst for human blood was insatiable. Thus arose an established order of priests, who immolated hecatombs of victims on solemn occasions, and presided over other sanguinary rites often accompanied by unutterable horrors. Aztec women still cast their infants into the Mexican lagoons to propitiate the Rain-god Tlaloc.

Chief Sub-divisions: (1) NORTHERN: *Eskimo; Athabascan* (Chippewayan, Taculli, Hupa, Apache, Navajo); *Algonquian* (Cree, Chippeway, Mohican, Delaware, Shawnee, Cheyenne, Illinois, etc.); *Iroquoian* (Erie, Huron, Mohawk, Tuscarora, Cherokee, etc.); *Siouan* (Dakota, Assinaboin, Missouri, Iowa, Winnebago, Mandan, Tutelo, Catawba); *Muskhogean* (Seminole, Choktaw, Creek, Chickasaw, Alibamu, Apalachi); *Salish; Shoshone; Pawnee; Pueblo* (Zuñi, Hopi, Tegua).

(2) CENTRAL: *Opata-Pima* (Yuma, Cora, Tarahumara, Tepeguana); *Nahuan* (Aztec, Huichol, Pipil, Niquiran); *Maya-Quiché* (Huaxtec, Maya, Lacandon, Quiché, Pocoman, Zendal, Chol, Zotzil, Cachiquel, Mamé); *Zapotec; Mixtec* (Mixé); *Lencan* (Chontal, Wulwa, Rama, Guatusa); *Bribri; Cuna.*

(3) SOUTHERN: *Chibcha; Choco; Quichua* (Inca, Chanca); *Aymara* (Colla, Calchaqui); *Antisuyu; Jivaro; Zaparo; Pano; Ticuna; Chuncho; Carib* (Macusi, Akawai, Bakairi, Arecuna); *Arawak;* (Atorai, Wapisiana, Maypure, Parexi); *Warrau; Chiquito; Bororo; Botocudo, Tupi-Guarani* (Chiriguana, Caribuna, Goajira, Omogua, Mundrucu); *Payagua; Mataco; Tobá; Araucan; Puelche; Tehuelche* (Patagonian); *Fuegian* (Ona, Yahgan, Alakaluf).

CAUCASIC OR WHITE DIVISION

Original Home: North Africa between Sudan and the Mediterranean.

Early Expansion: Europe, the Eurasian Steppe between the Carpathians and the Pamir, Asia Minor, Syria and Palestine, Arabia, Mesopotamia, Irania, India, North-east Asia, South-east Asia, Malaysia, Polynesia.

Present Domain: North Africa; most of Europe; parts of South-west and Central Asia; South Africa; parts of Siberia, Irania, India,

Indo-China and Malaysia; Polynesia; Australia; New Zealand; North and South America.

Population: Europe, 355,000,000; Asia, 300,000,000 (?); America, 115,000,000; Africa, 20,000,000; Australasia, 10,000,000; Total, 800,000,000 (?).

Physical Characters: Three types: (1) NORTHERN or TEUTONIC: *Head*, rather long; cephalic index 74 to 79; *jaws* orthognathous, very slightly projecting; *cheek-bones* generally small, not prominent; *nose* large and straight; *eyes* blue or grey with white sclerotic; *colour* white or florid; *hair* rather long, straight or wavy, fair, flaxen, very light brown or reddish, full beard; *height* above the average, 5 ft. 8 in. to 6 ft. (Fig. 8).

(2) CENTRAL OR ALPINE: *Head* short; cephalic index 80 to 90; *jaws* and *nose* as in (1); *eyes* brown, hazel, or black; *colour* pale white, rarely florid; *hair* dark brown, chestnut, or black, rather short and straight or wavy; small beard; *height* medium, 5 ft. 5 in. or 5 ft. 6 in.

(3) SOUTHERN OR MEDITERRANEAN: *Head* long; cephalic index 72 to 78; *jaws* and *nose* as in (1); *eyes* generally black and bright; *hair* black, wavy or curly; *colour* pale olive or swarthy, never florid; *height* generally undersized, 5 ft. 4 in. to 5 ft. 6 in.

Mental Characters: Temperament of (1) slow and somewhat stolid, cool, collected, resolute, persevering ("dogged"), enterprising; of (2) and (3) fiery, fickle, bright, impulsive, quick but unsteady, with more love of show than sense of duty; all three highly imaginative and intellectual; hence science, arts, poetry, and letters fully developed, to some extent even from very early times; most civilisations (Egyptian, Sabæan, Assyrian, Persian, Indian, Mykenæan, Greek, Italic) have had their roots in Caucasic soil.

Speech: Several linguistic families both of the agglutinating and higher inflecting order of speech; in the latter the formative elements tend to merge completely in the root, which thus becomes endlessly modified; reduplication, a primitive trait, also persists, as in the Latin *cado, cecidi*; *mordo, momordi*, etc.; the tendency was at first to build up these intricate forms synthetically, as in the classical languages, and then break them down analytically in their modern representatives. Thus the Latin *pater, patris, patri* becomes in Italian *padre, del padre, al padre*, etc.; *amabitur=sarà amato*, etc. There are three great inflecting families: *Hamitic* (Old Egyptian, Beja, Galla, Somali, Berber, perhaps Basque), North Africa, Western

Pyrenees (?); *Semitic* (Himyaritic, Arabic, Abyssinian, Assyrian, Syriac, Phœnician, Hebrew), Arabia, Abyssinia, Mesopotamia, Syria, Palestine; *Aryan* or *Indo-European* (Sanskrit, Zend, Persian, Armenian, Greek, Slavonic, Lithuanian, Latin, Teutonic, Keltic, and nearly all the modern European tongues), India, Irania, most of Europe and the European colonies, with United States and Latin America. The agglutinating tongues are more numerous, but confined to narrower areas, *Basque* to the Pyrenees, *Georgian*, *Circassian* and several others to the Caucasus, *Dravidian* and *Kolarian* to Central and Southern India.

Photo by T. Andrew, Apia, Samoa

FIG. 7.—A SAMOAN CHIEF
Fine Caucasic features

Religion: Now various forms of *Christianity* in Europe and the Colonies; *Hinduism* in India; *Islam* in Central Asia, Siberia, Turkey, Arabia, North Africa, Irania, India, Malaysia; but originally Nature-worship was more pronounced than the cult of ancestors. The Egyptians did not worship but embalmed the dead; the chief gods of the Semites were the sun and moon, and those of the Aryans Dyaus, Indra, Zeus, Jupiter, Apollo, Saturn, etc., all personified elements of the upper regions. Later these forces were symbolised in wood or stone, which led to idolatry—that is, the worship of the image itself, which still persists amongst the uneducated in some parts of Christendom; the old belief in magic, demons, witchcraft, omens, ghosts and allied superstitions is also still prevalent. Out of the general polytheism were slowly evolved various shades of monotheism, whence arose the historical religions of the West (*Judaism*, *Christianity*, *Mohammedanism*), while crass polytheism persisted in the East (*Brahmanism* in India, degraded forms of *Buddhism* in Ceylon and elsewhere). Intermediate between monotheism and polytheism is the Persian dualism, which refers light

Photo by J. W. McLellan

FIG. 8.—AN ENGLISH FISHERMAN
Notice the large straight nose and full beard

and all good to Ormuzd and his host of angels, night and all evil to Ahriman and his host of demons. Although already denounced by Isaiah, whose Jehovah is the one source of all things (" I make peace and create evil," 45, 7), this twofold principle found its way into the early Christian teachings, and explains the *demonology* which with all its attendant horrors flourished in mediæval times and is not yet quite extinct. As there is a heaven for the chosen few, so there is a hell with its Ahriman and host of demons for the multitudes foredoomed thereunto (Calvinism).

Chief Sub-divisions: Hamites: Egyptians, Bejas, Afars, Somals, Gallas, Masai, Turkanas, Wahuma of North-east Africa, mainly between the Nile and the Red Sea; Berbers, Tuaregs, Tibus of the Sahara and Mauritania. *Semites:* Arabs, Abyssinians, Syrians, Jews, of South-west Asia, North Africa and Europe. *Aryans:* Hindus, Persians, Afghans, Kurds, Armenians, of India and Irania; Georgians, Circassians, Kabards, Lesghians, Chechenzes and others of the Caucasus; most Europeans. *Polynesians:* Maori, Tongans, Tahitians, Samoans (Fig. 7), Hawaiians, Micronesians.

CHAPTER III

THE OCEANIC NEGROES AND NEGRITOS

The Papuans (p. 29)—The Melanesians (p. 36)—The Australians (p. 43)—The Tasmanians (p. 56)—The Andamanese (p. 61)—The Nicobarese (p. 62)—The Bankas (p. 63)—The Samangs, Sakais, and Jakuns (p. 64)—The Aetas (p. 65)

AS shown in our *General Survey*, there are five more or less distinct groups—Papuans, Melanesians, Australians, Tasmanians, and Negritos—all for long ages, since the subsidence of the former Indo-African Continent, separated by the Indian Ocean from the kindred Western Negroes.

THE PAPUANS,

who lie nearest to the Javanese cradle of mankind, and formerly perhaps ranged over most of the Eastern Archipelago, are now mainly confined to the great island of New Guinea and some of the neighbouring insular groups. Those of Ké, Aru (Fig. 9), and some other parts are specially distinguished by their so-called "mop-heads" of hair, from which the Malays gave them the name of *Papuwa* (frizzly), by which they are best known. This feature, of which they are very proud, is carefully attended to, a long six-pronged bamboo fork serving as a comb and constantly used at spare moments to keep the dense masses from getting matted and tangled. Others substitute a large horseshoe-shaped comb worn over the forehead and fastened behind with a piece of wood which is plated with tin and supports a plume of cock's-tail feathers. Peculiar to the men is a band of plaited grass tied round the upper arm, to which is attached a bunch of hair or bright-coloured feathers. The women often display a necklace of teeth or beads which is attached to the earrings and then looped

on to the hair-knot behind, producing rather a pretty effect. Anklets of brass or shell and tight-plaited garters below the knee help to set off a solitary garb of matted palm-leaves reaching from the hips to the knees (Fig. 9).

Photo by Rev. W. G. Lawes

FIG. 9.—A NEW GUINEA YOUTH
A Mop-Head of full-blood Papuan stock

The Papuans do not stand at the lowest level of culture, since many raise crops, make pottery, display much skill in their wood carvings, build strong boats and houses either perched in the branches of trees or raised on piles along the beach (Fig. 10). But the majority are still cannibals, and many of the wild tribes present a very black picture of the baser qualities of primitive humanity. Those of the south-west coast in Dutch territory are described as treacherous and bloodthirsty savages, who murder almost for the sake of murder. But even these are far surpassed in fiendish cruelty by the slave-raiding Tugares who live farther east about the Dutch and British frontiers. They break the arms and legs of their captives to

prevent them from fighting or escaping, and then keep them as fresh meat, cooking one or two at a time as required. Or else the captive's palms are pierced, a string passed through the holes, and the arms tied together behind. In this state they are

Photo by J. W. Lindt, Melbourne

FIG. 10.—THE CHIEF'S HOUSE
New Guinea Pile Dwellings

brought back in the boats to undergo worse tortures at the cannibal feasts. On reaching the village they are thrown into the water, and fished out by those on the beach sticking barbed spears into the fleshy parts. Then they are put on mats, a rope

secured to a tree is passed round their necks to make them sit up, and after much slow torture they are wrapped in dry coconut leaves, hoisted some six feet from the ground, and slowly roasted with fire-brands. When the rope is burnt and the body falls to the ground, the wildest and most savage scene takes place. The natives rush with knives in their hands, each slashing a slice from the body, which may be still alive, in the midst of diabolical shouting and yells of delight (*Official Report*, 1895). The Rev. J. Chalmers, who witnessed some of these orgies, was himself at last seized, killed, and eaten.

Worthy of these human fiends are their fierce demon-gods, who prowl about everywhere, and in some districts take the form of huge monsters (*Atitigi*), with an eye in front and another behind, six fingers on each hand, and the right index finger furnished with a long sharp nail. They dwell in caves and prey on the people, eating them if the flesh is found to their taste. To test the point a piece is first scooped out with the long finger nail, and if relished the captive is roasted and eaten, otherwise allowed to go free. Besides this repulsive form of demonology, ancestor-worship is common amongst the Western Papuans. After a burial a block of wood called a *karwar* is fashioned by the village magician to a rude effigy of the departed, with eyes, nose, ears, and mouth, amid much feasting and dancing kept up for several days. Meanwhile the soul of the deceased is still flitting about, and every effort is now made to entice him into the finished image. A tremendous uproar is raised with shouting, yelling and drum-beating until the soul enters its future abode, from which it can no longer escape and go about working mischief. The karwar is now put carefully away under the best mats in a corner of the hut, where it receives much homage and offerings, and is consulted as a sort of oracle on family matters. It accompanies travellers on long journeys to guard them from harm, but at last loses its efficacy, and is then cast aside as so much lumber.

In British New Guinea witchcraft causes much trouble, and everywhere presents the same general features. A wizard, paid for the purpose, collects a pack of rubbish containing a hair, the nail parings, or anything else taken from the person to be operated on. The parcel thus acquires magic powers, and so frightens people that they have been known to sicken and die through fear. *Tabu* (*tambu*, *tapu*) also, so universal in Oceania, is widespread

FIG. 11.—WOMEN OF NEW BRITAIN AND CHILDREN WITH BANDAGED HEADS TO CAUSE DEFORMATION
The New Britain natives are Melanesians akin to those of the Solomon Islands

in New Guinea, where it retains primitive forms which help to reveal its true origin. Here it has no religious significance, but, as in New Caledonia, is associated exclusively with the question of food—that is, the question which most interested primitive man. Leaves, rags, shells, bast, almost anything will do to show that such and such sago or coconut trees are held in reserve and must not be touched, and in some places the prohibition is announced by a syren of wood on a string wielded by a fishing-rod. Sometimes ropes are drawn round gardens; branches are tied to the door of a house that is not to be entered, or are laid across a track that is not to be traversed. It is a convenient way of warning off marauders and others in the interest of the chief or the commune, whose authority is later replaced by that of the local gods, and it is then that tabu receives religious sanction.

FIG. 12.—YOUNG MAN OF SOUTH CAPE, SOUTH COAST OF NEW BRITAIN, WITH ARTIFICIALLY FORMED HEAD.

Broadly speaking, the moral sense is scarcely yet awakened amongst the Papuan peoples, so that there are no ethical codes, no rules of conduct beyond the tribal injunctions, no provision made for saints and sinners in the after life. Hence in Woodlark Island, at the east end of New Guinea, the souls of good and bad alike are wafted by the wind to the neighbouring islet of Watum, where they

continue their earthly lives unmolested, the women cultivating and cooking food for the men, who hunt, and raid, and fight, and enjoy themselves just as in this world. Nor are there any social distinctions, since the Papuan is a pure communist, recognising no chiefs or other superiors except for their personal qualities, and obeying no law except that of public opinion. The sense of perfect equality is well seen in their extraordinary communal houses, which are all built on piles and of immense size, from 300 to 500 and even 700 feet long, large enough in fact to accommodate all the families of the tribal group (Fig. 10). Here no social distinctions are possible, and all associate together on absolutely equal terms. But they are equal, not through any sense of personal freedom, of which they are yet unconscious, but because in the communal life, which lies at the base of all human society, no account is taken of the individual who enjoys no separate rights or privileges. The so-called "dobbos," houses built in the branches of high trees, occur only in lawless districts, where they afford a refuge from the sudden attacks of hostile neighbours. Artificial deformation of the head, which is so general in New Britain (Figs. 11, 12, 13), is not practised by the Papuans of New Guinea.

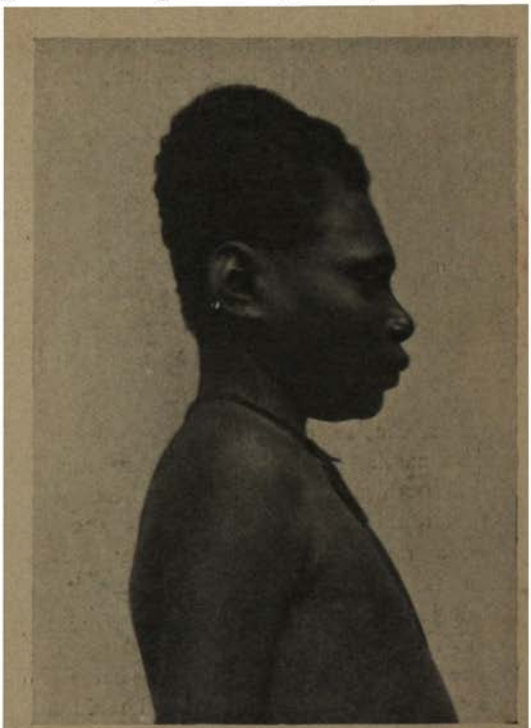


FIG. 13.—PROFILE OF THE SAME PERSON
Melanesian Type

In their boisterous and fitful temperament the Papuans are true Negroes, as is well shown in the classical passage in which Dr. A. R. Wallace compares the Papuans with their Malay neighbours after a close study of both at first hand. "Whether we consider their physical conformation, their moral characteristics, or their intellectual capacities, the Malay and Papuan races offer remarkable differences and striking contrasts. The Malay is of short stature, brown-skinned, straight-haired, beardless, and smooth-bodied. The Papuan is taller, is black-skinned, frizzly-haired, bearded, and hairy-bodied. The former is broad-faced, has a small nose and flat eyebrows; the latter is long-faced, has a large and prominent nose, and projecting eyebrows. The Malay is bashful, cold, undemonstrative, and quiet; the Papuan is bold, impetuous, excitable, and noisy. The former is grave and seldom laughs; the latter is joyous and laughter-loving; the one conceals his emotions, the other displays them."

The Melanesians

No such contrasts could be drawn between the Papuans and their Melanesian cousins, whose present domain stretches from the Bismarck Archipelago (New Britain, New Ireland, Duke of York) south-eastwards to New Caledonia and eastwards to Fiji and Rotuma (Fig. 11). There is strong presumption that they formerly ranged over all the South Sea Islands, where a dark strain is almost everywhere noticeable amongst their present Polynesian inhabitants. On the other hand the Melanesian territory has in later times been encroached upon at various points by the Polynesians, so that both the physical and mental characters have in some places undergone considerable modifications which have led some observers to suppose that the Papuans and Melanesians belong to two different stocks. But a careful survey of the whole insular field shows clearly that the Papuan element greatly predominates (Fig. 14). Thus the Admiralty and the Solomon Islanders, who may be taken as typical Melanesians, differ little from the average Papuan except in the nose, which is smaller and without the characteristic tip at the end, and in the height, which is lower, seldom exceeding 5 ft. 4 in. The natives themselves recognise no kinship with others, being indigenous and sprung from the soil, or rather from a sugar-cane, two knots of

FIG. 14.—MEN OF THE ADMIRALTY ISLES

The Admiralty natives form a transition between the Papuans and the Melanesians

which began to shoot, one giving birth to a man the other to a woman, the parents of mankind. Socially there is little to choose between the two sections, who may be collectively called Papuasians, and are both alike, for the most part, treacherous bloodthirsty head-hunters and cannibals. Thanks to missionary work, some little improvement has been noticed amongst the New Hebrides natives; but even the very latest observers still continue to speak in unmeasured terms of the villainous character of the Solomon Islanders, "by nature lying, treacherous, thievish, and cruel cannibals" (Carl Ribbe). Yet in some respects the Melanesians show a marked superiority over the Papuans, and they certainly stand on a much higher mental plane, which may safely be attributed to the Polynesians long settled amongst them. This is seen in their more developed social and political institutions, the existence of chiefs, the restrictions imposed on the sexual relations, and above all their religious notions, which are far beyond the crude demonolatry of the New Guinea people. Indeed we are told by Mr. Codrington that there is no devil-worship, although the English word *devil* is common enough, being adopted by the natives in ignorance of its meaning. A distinction is clearly drawn between two classes of spirits, the *bodiless* and the *disembodied*—that is, pure spirits that never were mortals (animism) and the ghosts of the departed (ancestor-worship). But the most essential feature of this system is a subtle power or virtue called *mana*, which was obviously borrowed from the Polynesians, and which confers special faculties on the persons and objects—men, houses, boats, weapons—possessed of it. In general, all pure spirits, most ghosts, and some men have mana, and after death those souls alone are worshipped who are supposed to have acquired it in life. These are of course the chiefs and others of high rank, while the common folk having no mana in this have none in the next world, and so are neglected and soon forgotten. All however are admitted to Hades where they lead a happy if an empty life, free at least from sorrow and earthly cares. It is reached, like Avernus, through a crater near a lake, where ghosts assemble, and where the new-comers are received by Ngalevu, the ghostly ruler of the place. On the far side of the lake, whither no man is known to have come, clouds of steam rise through another cleft, a proof that Ngalevu has heard the cries of the shades who have climbed an overhanging tree and called aloud for admittance. In shade-land

Photo by Captain W. Acland

FIG. 15.—NATIVES OF MABEKULA, NEW HEBRIDES
Full-blood Melanesians, noted wood-carvers and boat-builders

are trees and houses where dwell the dead, though they may still visit the glimpses of the moon, and are seen like fire at night right in the path of the wayfarer who fears to go farther into the gloomy woods.

Amongst the social institutions a great part is played by the secret societies, which are widespread and celebrate occult rites, from which, as amongst the European freemasons, women and the uninitiated are excluded. The members are disguised by masks and an enveloping garb when abroad in the daylight, and have strange cries and secret signs by which their presence may be known when unseen. Such societies are the Dukduk of New Britain, the Matambala of Florida, the Tamate of Banks' Islands, the Qatu of the New Hebrides, and others of Fiji and New Caledonia. In all of them the ghosts of the dead are supposed to be present and consulted by certain prescribed methods. Besides the great lodges, which are very powerful in enforcing the chiefs' edicts and their own decrees, there are numerous minor societies which may be started by anybody, some being cheap and of easy entrance, others

Photo by permission of Sir C. A. G. Bridge

FIG. 16.—NATIVES OF UGI, SOLOMON ISLANDS
Full-blood Melanesians

Photo by permission of Captain W. Acland

FIG. 17.—WOMEN OF MOTA ISLAND, BANKS' ARCHIPELAGO
The natives of Mota are Christians and wear European dress

more select with heavy entrance fees. The initiation to some of the higher bodies is quite an ordeal, the neophytes being subjected to severe trials of endurance by torture, hunger, and other hardships continued for many weeks, during which they are taught to sing and dance. The dances, which always form part of the mysteries, are really wonderful performances, and usually take place by moonlight in an open space encircled by spectators. Amid loud reports produced by the bursting of bladders in the surrounding woods the dancers enter upon the ground one after the other with a surprisingly rapid stamping movement of the feet, and come to an equally surprising sudden halt. The leader carries a long-shaped bamboo drum answering to the bâton of our conductors, while the rest bring their bows and arrows. All move in concert, and when they are numerous and expert, the very ground seems to shake beneath their feet. Various rich dancing costumes are worn (Fig. 17), and a favourite ornament is a huge ear-plug which sometimes distends the lobe down to the shoulders, as in the New Hebrides, Fiji, and many other places.

The same sense of rhythm and harmony is shown in their songs, which are accompanied by the music of drums, pipes, stringed instruments, bull-roarers, and rattles. These songs are transmitted orally from age to age, as are also their numerous myths, legends and popular traditions, animal stories and wonder tales. In all this the Melanesians greatly excel the Papuans, as they do also in the products of the industrial arts, canoes, outriggers, weapons, fishing gear, houses, forts, stone buildings, and the decorative arts generally. The war canoes, which take a long time to build, are forty-five to sixty feet long by six wide, stem and stern being turned up to a height of fifteen feet and finished off with elaborately carved figure-heads (Fig. 15). In order to get mana, a human victim is required on the first voyage, and if none turn up the captain arranges privately with some neighbourly chief to let him have one of his men, some friendless person or a stranger, who is then suddenly pounced upon and brained while looking at the new canoe. Victims are also often buried alive under the foundations of new houses, some of which are very fine structures. The dwellings of chiefs are often noble buildings thirty or forty feet long by thirty high with interlaced bamboo floors raised well above the ground, sunken hearth, and a number of "cubicles" ranged along the walls for the owner's wives. Such

a house has to be "consecrated" with the head of a man, or at least of a woman or boy, and it was formerly customary to crush one or more men under the base of the main pillar or post. The fittings include a chest on legs for storing dried bread-fruit, a hole and pile of stones for an oven; wooden hooks hanging from the roof with bags of food to protect them from the rats, large wooden platters, bowls, pestles, bamboos for water, wicker dishes, a few wooden knives and tools stuck between the layers of sago or coconut palm thatch, and mats spread upon the floor. In some places the wooden bowls, noted for their great size, fantastic shape, and fine ornamentation, serve as pots set upon the pile of stones heated in the oven.

Narcotics, such as the areca-nut chewed with betel-leaf and coral-lime, are common; but there are no indigenous intoxicants, and even the Polynesian kava is confined to the Banks' Islands and New Hebrides. In Aurora the root is pounded with a rough coral pestle and mortar; but elsewhere the preparation is more elaborate. It is first chewed by the drinker, and when the fibres are separated a mouthful of water stimulates the secretion of saliva. Then some more water is added in the coconut shell cup, over which the fibres are well squeezed, and the potion is ready. This seems repulsive enough, but it is worse in Polynesia, where the mastication is done not by the drinker himself, but by girls engaged for the purpose.

The Australians and Tasmanians

Despite a general physical and mental likeness, most observers now recognise two original elements—a black and perhaps a low Caucasic—in the constitution of the Australian aborigines. That the black forms the substratum is also generally admitted, and is indeed self-evident, the colour being often almost quite black, while the features and bony framework are distinctly negroid. Those of the Adelaide River in the north-west, who may be taken as typical natives, are described as nearly pitch-black, with very long head (index 70 to 71), projecting jaws, deep-set black eyes, depressed nose, wide nostrils, thick lips and no calves (Fig. 18), while infants, as elsewhere in Negroland, are born a light yellow or brown, and remain so for about two years. The distinguishing trait is the black hair, which is neither woolly nor frizzly, but rather shaggy and even

straight, and, like the well-developed beard, of coarse texture. This hirsuteness (Fig. 23) is doubtless due to an early infusion of the Caucasic element, which is also pointed at by some skulls presenting Neanderthal characters found in districts which could be easily reached from Malaysia by the Javanese Pleistocene man at a time when Australia still formed nearly continuous land with the Asiatic continent.

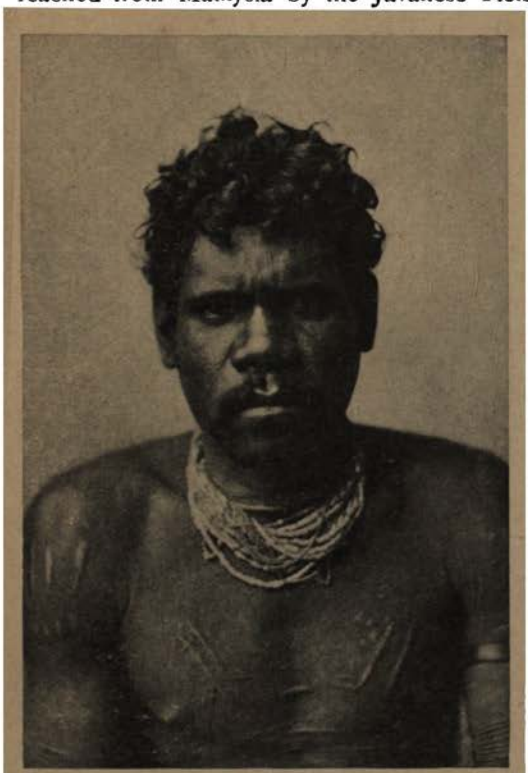


Photo by J. W. Lindt, Melbourne

FIG. 18.—MAN OF THE "ARILLDA" WALLINUMAH TRIBE, GILBERT RIVER, AUSTRALIA

After the subsidence of the land-connections the natives remained for long ages cut off from the rest of the world, visited only now and then by a stray junk or prau till quite recent times. They had thus ample leisure in their isolated seclusion to live their own life, and to develop those marked mental and moral characters by which they are distinguished from all other races. But their environment was unfavourable, mostly arid waterless wastes, bush or scrub in the central and western parts, good grassy and well-wooded tracts only in the east. And as primitive man necessarily reflects his surroundings, no further explanation is needed of the very low stage of culture at which the Australian aborigines have always remained. The stimulants and influences from without came too late—first British settlements towards the close of the eighteenth century—

and they were too strong to be effective except for the further degradation and practical extinction of these untutored savages. They were never very numerous, not more than about 150,000 at the discovery, and according to the 1901 census all have disappeared except about 22,000 full-blood and half-breeds, some gathered into reserves but the majority still in the wild state.

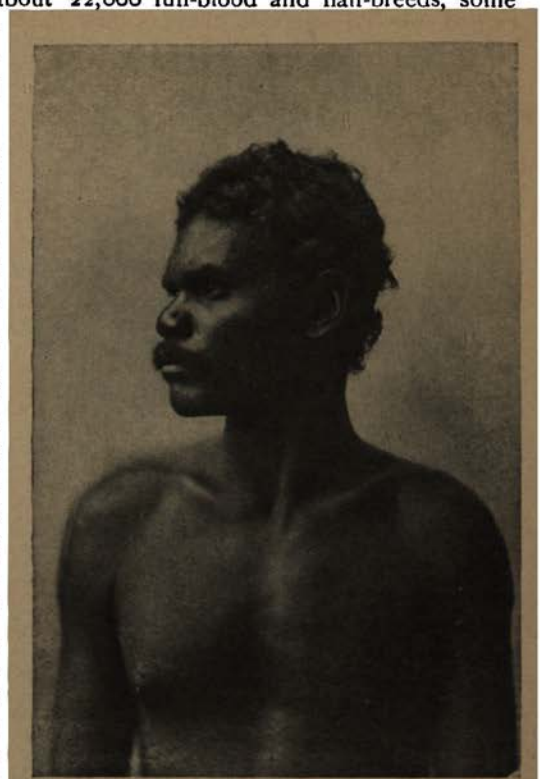


Photo by J. W. Lindt, Melbourne

FIG. 19.—AUSTRALIAN YOUTH, GILBERT RIVER

This wild state stands at nearly the lowest level of human culture, if the term *culture* can be at all applied to a people who build no houses, not even mud huts, but only screens of foliage shifted with the shifting winds; who till no land, raise no crops, but are omnivorous feeders on roots and fruits, vermin even such as beetles, grasshoppers, and termites, besides small and big game, man included; make no boats, or dug-outs beyond the framed bark of their eucalyptus trees; wear no clothes or even personal ornaments except perhaps a bone thrust through the nasal septum, or a rude shell necklace (Fig. 18) and the rough weltings raised on the skin by their barbarous tattooing processes (Fig. 22); have no names for the numerals beyond *two* or *three*, hence no letters, science, or arts, and, some good observers add, no religion.

But religion is a burning question, on which opinions vary from

absolute denial of its existence to crediting them with a belief in the "All-Father." The most general impression is that they have no prayer, or sacrifices, or religious observances of any kind, acknowledging no Supreme Being, worshipping no idols, and believing only in wicked spirits, authors of all evil and dangerous especially at night. Hence they seldom venture from the encampment after dusk without carrying a firestick to scare away these malignant beings. Yet some are said to hold that all men and animals have a soul which can pass into other bodies, leave a person even in his lifetime, visit the grave of its former possessor, eat scraps of food lying about the camp, and warm itself by the night fires. In the native folklore a prominent figure is Bunjil, creator of most things. Armed with a large knife, he makes the earth and then goes about cutting and slashing it into rivers and creeks, hills and valleys. Then, after contact with the whites, there is a curious adaptation of Bunjil to Biblical legends, as when people grow wicked he waxes angry, raises storms and fierce winds which shake the big trees on the hilltops. Thereupon he again goes about with his big knife, cutting this way and that way, and men, women and children are all cut into very little pieces. But the pieces are alive and wriggle about like worms, when great storms spring up, and they are blown about like snowflakes. They are wafted into the clouds, and by the clouds borne hither and thither all over the earth, and thus is mankind dispersed; but the good people are carried aloft and become stars, which still shine in the sky. The above-mentioned tribal All-Father holds sway in Victoria and New South Wales, and a native "Trinity" is even spoken of comprising *Boyma*, a benevolent omnipotent Being, his all-knowing son *Grogoragally*, mediator between Boyma and mortals, and a third person half human, half divine, the great lawgiver *Moogeegally*, and lastly a hell with everlasting fire, and a heaven where the blessed dance and amuse themselves.

Amongst the Arunta and some other tribes of Central Australia the totemic system has acquired strange developments, totems being even assigned to the mysterious *Iruntarinia* entities, vague and invisible incarnations of the ancestral ghosts who lived in the *Alcheringa* time, the dim remote past, the beginning of everything. They are far more powerful than living men, because their spirit part is associated with the so-called *Churinga*, stocks or stones or any other object endowed with the *Arungquiltha*, the Australian

mana, which makes the yams and grass to grow, enables a man to capture game, and so on.

The Churinga, being the outward sign, if not the embodiment of the ancestral souls, are naturally held in the highest esteem by tribes whose very existence depends on their success in the chase. They are rightly regarded as the typical hunters, in this respect unsurpassed even by the Canadian trappers, the African Bushmen, or any other people, savage or civilised. Hence in the wild state, the Australian is the most independent of mortals, but at the same time is prevented from making any progress in civilisation beyond a certain low level. The difficulty of capturing game with his primitive methods compels him to give his whole time to the quest of food, and spend his days in roaming restlessly over wide hunting-grounds, and devising all sorts of artificial methods and precautions for preventing these preserves from becoming over-peopled. This is the explanation of certain indescribable puberty rites, as well as of the strange marital relations, which are so arbitrary and intricate that they remain quite incomprehensible except to experts who have devoted years to their study. Even these are not agreed on all points, and while all admit the complicated class marriages within the several groups, the still more primitive "Communal Marriages," practically mere promiscuity, are strenuously denied by many close observers. In fact the class system, prevalent both in exogamous and endogamous tribes, necessarily excludes promiscuity, which, as shown convincingly by Mr. Curr, neither did nor does exist in any part of Australia. What is certain is the brutal treatment to which the bride is often subjected. A man having a daughter thirteen or fourteen years old, offers her to some elderly person "for a consideration," and when the bargain is struck, she is brought out and handed over to a man whom she may have never seen but to loathe. The father carries a spear, a waddy or a tomahawk, which he freely uses in case of resistance. If she still rebels and screams, the blows are repeated, and if she attempts to run away, a stroke on the head from the waddy or tomahawk quiets her. The mother screams and scolds and beats the ground with her digging-stick; the dogs bark and whine, but nothing interrupts the father, who to enforce his authority will seize the bride by her long hair and drag her to her new home. Here further resistance is followed by further brutal treatment, under which her bridal screams and yells make the night hideous.

Besides the arms here mentioned, the most characteristic weapon is the boomerang, of which there are two kinds. One is a mere throwing-stick used in tribal warfare: but the other, certainly a native invention unknown elsewhere, is somewhat sickle-shaped, about three feet long, two inches wide and nearly one inch thick. When grasped at one end and projected upward at an angle of about 45° it rotates to a great height, and then suddenly returns to the thrower. It may also be thrown downward to the ground, when it rebounds in a straight line, pursuing a ricochet motion till it strikes the object aimed at. This is not used in battle, but is treated merely as a plaything, or for killing fish, as in the north-western Broome district, where the natives have neither boats nor even fishing tackle (Dr. Klaatsch). There are, however, shields of divers patterns, and some simple useful implements, such as the saddle-back quern, used with a roller stone for grinding nardoo seeds, and carried about on the backs of the women. The shell fish-hooks, too, are of ingenious and complicated design, and G. Scott Lang describes a remarkable fish-trap in the Brewarina district forming an immense labyrinth of large stone walls which "have stood every flood from time immemorial." Scanty or doubtful references are further made to a North Queensland dug-out and canoes fifty feet long, more likely captured or stranded from New Guinea than of native build, and even to traces of permanent huts and the cultivation of yams in the Hutt River district. But the vague or rare mention of such "proofs" of social progress rather tends to confirm the low estimate of Australian culture held by the best observers.

Nevertheless the mental faculties and even the moral qualities are in some respects of a higher order than is generally supposed. As amongst the true Negroes, the school children in the reservations show as much or even greater aptitude for learning than those of white parents, although we are not told that this early promise yields much fruit in the adult. The moral character is well summed up by Brough Smyth, who describes the native as cruel to his foes and kind to his friends; he will look upon infanticide without repugnance, and even feed a child on its murdered brother in the belief that it will thereby acquire the strength of both; yet he will show affection for those who are permitted to live; he will half murder a girl in order to possess her as a wife, but protect and love her when she resigns herself to his will. He is a murderer

when his tribe requires a murder to be done, but in a fight is generous and takes no unfair advantage. He is affectionate towards his relatives and respectful and dutiful in his behaviour to the aged. Cases are on record of wives refusing to survive their husbands and conversely, and even of men sickening to death on the loss of a friend. Their sociable disposition is well shown at the festive gatherings, where all take part in the *corroboree*, as the characteristic Australian dance is called (Fig. 21). There are two kinds, one, like our "carpet dances," got up on the spur of the moment without much order or formality. But the other is a very serious affair, requiring much preparation and a great variety of costumes, and is often kept up for three consecutive nights. It is a weird spectacle, diversified by several different styles in some respects resembling the performances of the Melanesian secret societies. There is much advancing and retreating, the dancers waving spears or other missiles, or else their wands with many-coloured spiral markings, and keeping such perfect time as to produce only one simultaneous loud impact of the feet on the ground. This is the Arunta style as described by Dr. Stirling.

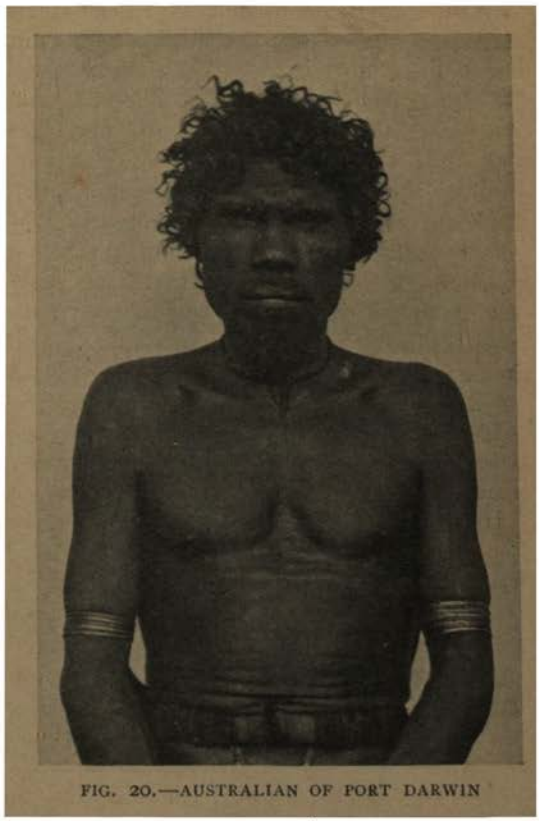


FIG. 20.—AUSTRALIAN OF PORT DARWIN

Formerly the Bengel and other tribes of New South Wales

held similar gatherings in connection with one of their puberty rites which consisted in piercing the nasal septum for the insertion of a bit of wood or bone, and at the same time knocking out a tooth. With the loss of a tooth the young men entered the ranks of the adults, and were henceforth privileged to take part in their wars and kangaroo hunts. In the year 1795 Collins witnessed such a ceremony from the summit of Farm Cove. On his arrival he found the chief actors, who were members of the Kemmirai tribe, grouped in full array at one end of a clearing in the bush, and at the other the young men who were to lose their teeth. The ceremony opens with the warriors advancing singing, yelling, hurling their spears at the targets, and raising clouds of dust with their caperings. Then the youths are seized one after the other and brought to the other side, where they remain seated with crossed legs, clasped hands, and downcast look. In this extremely uncomfortable position they remain the whole night, never stirring, raising their eyes, nor tasting a morsel of food till the operation is over.

Now the wizards perform some mysterious rites, one of them suddenly throwing himself flat on the ground, rolling over and over with wonderful twistings and contortions, shamming frightful convulsions, and then seeming to draw out a bone from himself to serve for the next performance. And all the time the others keep dancing round about, and patting him on the back till the magic bone is extracted, whereupon he seems relieved from his pretended sufferings.

Scarcely has one risen from the ground, bathed in perspiration and thoroughly exhausted, when a second goes through the same farce and also produces a bone. All this is to convince the youths that the pending operation would only cause them little pain, since they would have the less to endure the more the wizards suffered.

Soon after dawn the next day the actors advance in Indian file, raising a great uproar and running three times round the clearing. Then the youths, with bent knees and clasped hands, are brought forward, and now a series of ceremonies are gone through, each representing something particular, but one and all strange and grotesque. In one scene the lads are seated at the upper end of the clearing, while the actors run on all fours several times round the place, imitating the attitude of the dingo,

Photo by Kerry & Co., Sydney

FIG. 21.—AN AUSTRALIAN CORROBOREE

There are several varieties of this dance, some much more elaborate than the simple form here shown

their boomerangs being stuck behind in their girdles, so as to stand out like dogs' tails. This canine display is presumably intended to hand over the control of these animals to the youths. Another scene shows them still seated, while a powerful native advances with the straw effigy of a kangaroo on his shoulder, and another behind him with a bunch of foliage on his shoulder, the two seeming to break down under their burdens, staggering along till they reach the young men, at whose feet they lay their prey, the kangaroo indicating the permission henceforth to hunt this animal. In the third scene the actors stick a bunch of herbage in their girdles and set off like a herd of kangaroos, now springing on their hind legs, now standing erect, now scratching with their claws, while a man keeps banging a shield with a club, and two others follow, trying to overtake, spear, and kill the game, as in a real hunt. Then each of the actors seizes a boy, mounts him on his shoulders, and carries him off to the place where the last scene of the comedy is to be acted. The first lad to be operated upon is lifted on to the shoulders of a man kneeling on the ground and is shown one of the bones, which is sharply pointed at one end in order to cut through the gum; were this not done the blow might easily break his jaw. Then a kind of chisel is applied to the tooth, which being now loosened yields to a strong well-planted blow. All the young men, fifteen in number, were treated in the same way, and during the whole performance the on-lookers kept shouting at the top of their voices, either to distract the boys or else to drown their shrieks of pain.

As is pointed out by Frobenius, nearly all these tooth-drawings, scarifyings, ear-piercings and general mutilations have a deep religious significance for primitive man. On Babar, one of the Lesser Sunda Islands, the distention of the ear-lobes is connected with the notion that access to deadland after death is allowed to those only who during life had taken care to have their ear-holes properly enlarged. Some Australian tribes think that those are tortured hereafter who do not have the walls of the nostrils bored for the insertion of a bone, a bit of stick, or the like. Amongst the Motu, a tribe in British New Guinea, there are, strictly speaking, no punishments after death. Nevertheless in the popular belief there is one painful experience for the souls of those careless people whose nose is not pierced, and who consequently go to a wretched place where food is scarce and there are no betel-nuts. According

to the belief of the natives of Maevo, an island in the New Hebrides Archipelago, all those whose ears are not distended to a sufficient size must drink no water, while all who are not tattooed will get no proper food to eat.

For the souls of the natives of Florida Island, after death a wandering journey begins, in the course of which they meet a certain tindalo (spirit) on the shores of an island where dwell the departed

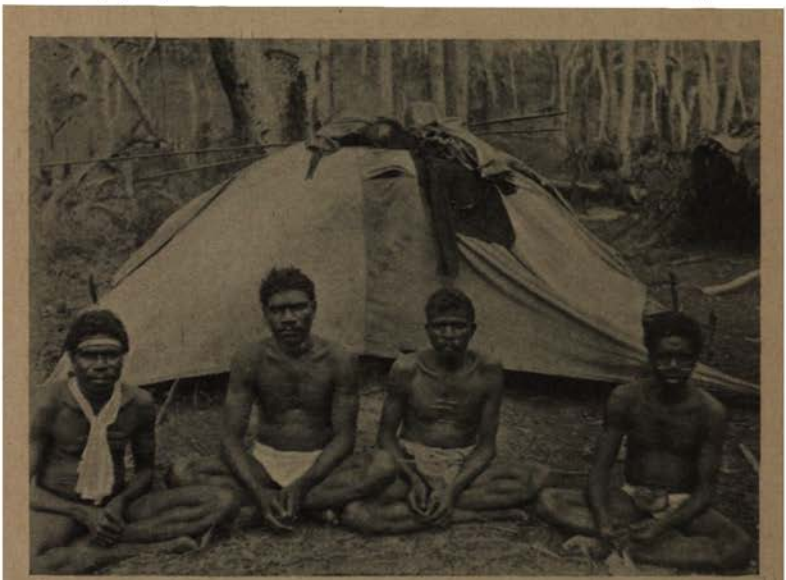


Photo by Mr. Richard Phillips

FIG. 22.—AUSTRALIANS OF THE NORMANBY TRIBE

souls. He examines the nose, and if it is found pierced, they are easily admitted to the kingdom of the blest, but if not, for them begins a period of sorrow and suffering. On Mota, one of the Banks' Islands, those fare worse still whose ears are not found bored by Paget, judge of the dead; and in the Gilbert Archipelago the tattooed alone are allowed to enter the abode of bliss. In the Hades of the Fijians all whose ears are not enlarged are treated with the utmost contempt, and women who are not tattooed are immolated by the souls of their own sex, and served up as food for the gods. It all means that the goodness and virtue of a

person consist entirely in his strict observance of the tribal customs and traditions.

In Mrs. Jeannie Gunn's *The Little Black Princess*, a charming picture of Australian inner life and thought, we see what a firm hold witchcraft and the magic arts still have even on the natives that have long been in close contact with Europeans. Here Goggle Eye, one of the chief characters, has been cursed by the magicians of his tribe. They bewitched him by "singing magic" and pointing death-bones at him, so that he is sure to die. So firm is their faith in the efficacy of the process, that many do actually pine away and die when they learn that they have been cursed, and this is the fate of Goggle Eye himself, who goes off to attend some of the tribal ceremonies, is operated upon by an enemy, and returns to his European home in a dying state. This is how it is done. The enemy secretly sticks a sharp-pointed bone in the ground, bends over it, and "sings magic into it." When enough magic is sung, the bone, now charged with a deadly virtue, is brought to the camp and secretly pointed at the unsuspecting victim. Everything must be done in this secret way, for if the man's friends find out who has done the bone-pointing, they will go and do the same to him in revenge. On the other hand the victim must somehow be informed of the fact, else he will not get a fright and die. One way of letting him know is to put the bone in some place where he is sure to find it. This dying from bone-pointing is after all merely faith-dying, the reverse process of our Christian Scientists' "faith-healing."

To Mrs. K. Langlow Parker, another English lady who has lived for years amongst the natives and learned to sympathise with them, we are indebted for some fresh information at first hand on their views regarding the soul, or rather the souls, for each person has three and sometimes even four. Such, she tells us, is the doctrine of the New South Wales Euahlayi tribe, who hold that besides the *Yowee*, which never leaves the body till death, there are at least two others, the *Doowee*, which wanders in dreams, may be captured, knocked on the head or otherwise ill-used with bad results to its owner, and the *Mulloowil* or shadow soul, the loss of which is also hurtful. These three are common property, while *Yunbeai*, the fourth, which is the animal soul or personal totem, is reserved for the great magicians and those to whom they may give it. In the magic rites performed for the purpose of detecting murderers this animal soul sometimes plays an important part. The neighbourhood

Photo by permission of Mr. John Bagot

FIG. 23.—AUSTRALIANS FROM RIVER MURRAY

The Caucasic element is seen in the full beard and more regular features

of the victim's grave is carefully searched for the spoor of an animal, and this spoor is always found to be that of the totem of the criminal, who is thus known, like the European were-wolf, to have taken the form of his totem animal for this and perhaps for other wicked purposes. The Australian totemic system, the origin and nature of which are the subject of such heated discussion amongst students of primitive institutions, is thus seen to be largely if not altogether animistic. Each person inherits some animal totem, which was at first merely a badge or token to distinguish persons or small groups one from another, and in course of time the association becomes so close that the totem and its bearer become one. They are now inseparable, and the connection in due course acquires tribal or social and eventually religious sanction. In Australia religion itself is so little developed that this final stage has scarcely yet been reached, and the system remains a social institution. But elsewhere, and especially in North America, it has assumed such a pronounced religious character that its true origin—a simple heraldic device introduced for a practical purpose—is obscured and forgotten. It should be remembered that all such later developments take place normally and have their roots in the wants and needs of primitive societies, as we see, for instance, in the Pontifex Maximus, the "Chief Bridge-builder," now the title of the head of the Roman Church. It is noteworthy that the main object of Australian totemism is to fix and determine the consanguineous and kinship groups and thus regulate the marital relations. It is a distinguishing family mark just as tabu is a question of food (see above).

If the Australian aborigines may be taken as representing a somewhat low phase of the New Stone Age, their distant TASMANIAN cousins may be said to have scarcely reached the lowest phase of the Old Stone Age, when they became extinct about twenty years ago. There is some doubt as to the precise date, but Mr. James Barnard assures us that one full-blood Tasmanian, Fanny Cochrane Smith, was still living at Port Cygnet in 1889, although Mr. H. Ling Roth, perhaps a better authority, declares that she was only a half-breed. Opinions differ as to their origin, and while some regard them as perhaps aberrant Melanesians modified, not by crossings but by long isolation in their insular home, others look upon them as primitive Australians modified both by isolation and by Melanesian interminglings. The divergence from both is shown especially in the width of the skull in the parietal region, the form

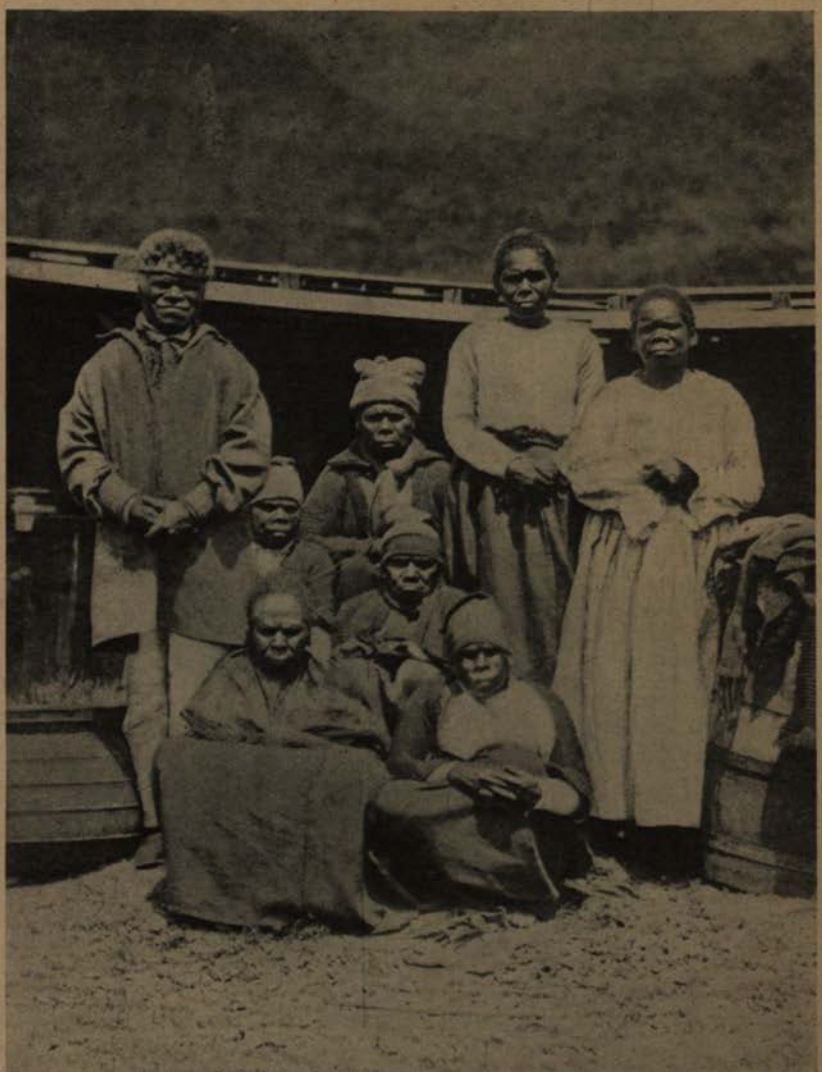


Photo Copyright by J. W. Beattie, Hobart

FIG. 24.—A GROUP OF TASMANIANS

Reclaimed from the wild state, as shown by their European dress. All now extinct

of the nose, the projection of the mouth, the size of the teeth, and the character of the hair, somewhat intermediate between the Papuan mop-head and the shaggy Australian (Fig. 24). On their extremely low cultural status all are agreed. Their rude stone implements have been compared with the British eoliths (older than the palaeoliths) and with the specimens from Portugal claiming to be of Pliocene if not of Miocene (Middle Tertiary) origin. None are ground or polished, or detached from the core by pressure, but only by blows in the simplest way; nor were they mounted on hefts, but only grasped in the hand, like all true eoliths. Thus the Tasmanians would appear to have remained to our day living representatives of the earliest Stone Age, left behind in cultural development even by the ancient tribes of the Somme and the Thames. "The life of these savages proves to be of undeveloped type alike in arts and institutions, so much so that the distinction of being the lowest of normal tribes may be claimed for them" (E. B. Tylor). Even their speech, distinct from all other tongues in its vocabulary and structure, was of a rudimentary character. In the absence of sibilants and in some other features it showed some resemblance to the Australian, but was of a much ruder type, and so imperfectly constituted that there was no settled order or arrangement of words in the sentence, the sense being eked out by tone, manner, and gesture, so that they could scarcely converse in the dark, and all intercourse had to cease with nightfall. Abstract terms scarcely existed, and while every gum-tree or wattle-tree had its name, there was no word for "tree" in general, or for qualities such as hard, soft, hot, cold, etc. Anything hard was "like a stone," round "like the moon," and so on, the speaker suiting the action to the word, and supplementing the meaning to be understood by some gesture.

Though there were fire-sticks it is doubtful whether they could kindle fire by friction or otherwise. But they remembered a time when there was no fire at all, until two blackfellows standing on a hilltop threw it about like stars. At first the people were frightened and ran away, but came back in time and made a fire of wood, after which "no more was fire lost in our land. The two blackfellows are in the clouds, in the clear night you see them like stars. These are they who brought fire to our fathers" (*Tasmanian Folklore*). There were no boomerangs, or throwing-sticks, or shields, nothing but two primitive spears and the waddy,

something like the Irish shillelagh. In their diet were included snakes, lizards, grubs and worms, also birds, fishes, roots, seeds, fruits, besides the opossum, wombat, and kangaroo, but not man as a rule. They were gross feeders, eating enormous quantities of food when they could get it, and the case is mentioned of a woman who devoured fifty to sixty eggs larger than a duck's besides a double ration of bread at the station in Flinders Island. They had frail bark canoes and rafts like those of Torres Strait, but no dwellings beyond caves, rock-shelters, and branches of trees lashed together, supported by stakes and disposed crescent-shape with the concave side to windward. Usually the men went naked, the women wore a loose covering of skins, and ornaments were limited to a shell necklace, cosmetics of red ochre, plumbago, and powdered charcoal.

The Oceanic Negritos

Although the Spanish diminutive *Negrito* with its variant *Negrillo*, meaning "Little Negro," is by established usage applied in a collective way to certain undersized groups dispersed amongst the taller Malayan peoples of the Eastern Archipelago, the term is not to be taken in too strict a sense, since only a very few of these groups can properly be called pygmies, while all are of distinctly higher stature than the African Negritos, all of whom are true pygmies. The African falls normally well below 4 ft. 6 in., whereas the Oceanic often reaches 5 ft., and perhaps averages 4 ft. 8 in. Another marked difference lies in the colour of the skin, which is always black in the east, always brown or yellowish-brown in the west. In other respects both present much the same Negro or Negroid characters such as short or round heads with cephalic index sometimes above 90, projecting jaws, a slightly tottering gait, and especially short black and woolly hair of tufty growth, this being a constant trait by which the true Negrito can always be recognised.

Although no longer found in the great islands of Sumatra and Borneo, or in any of the lesser Sundas, their undoubted presence in Java, the Andamans, Banka Island, the Malay Peninsula, the Philippines, and New Guinea plainly shows that the Oceanic Negritos must have formerly ranged over the whole of Malaysia, and there are indications that perhaps the greater part of India was

once included in their domain. But at present, and perhaps throughout historic times, they are mainly restricted to five isolated areas: the Andaman Islands, of which the "Mincopies," as they were formerly called, hold exclusive possession; the Malay Peninsula, where the *Samangs*, *Sakais*, *Jakuns*, and several other full-blood and half-

Photo by Colonel Waterhouse

FIG. 25.—A GROUP OF ANDAMANESE
Are the tallest of all the Oceanic Negritos

caste groups live either aloof from or intermingled with the surrounding Malay populations; the island of Java, where the formerly widespread *Kalangs* are now nearly if not quite extinct; the *Aetas*, dispersed in small bodies over the Philippine Archipelago, where they are either dying out or becoming absorbed in the Tagala and

other Malayan communities; lastly the little-known *Karons* of the Arfak Hills, North-west New Guinea.

A special interest attaches to the ANDAMANESE ISLANDERS from the fact that since the extinction of the Tasmanians they are almost the only group of aborigines who, until the recent British occupation, have lived quite apart from the rest of the world in their remote insular homes since the early Stone Ages. Hence it is not perhaps surprising that when questioned by their first visitors as to their ideas regarding the universe they replied that their islands comprised the whole world, and that the visitors themselves were their deceased forefathers who were allowed now and then to revisit the *érema*—that is, the world, the Andaman Islands. Hence also the natives of India who now come regularly as convicts or sepoys are still always called *chaugala, i.e.* "Departed Spirits." Of this world itself they have the strangest possible notion, supposing it to be flat as a plate and badly balanced on the top of a very tall tree, so that it is doomed one day to be tilted over by a great earthquake. Then the living and the dead will change places, and the latter, to expedite matters, combine from time to time to shake the tree and so displace the wicker ladder by which it is connected with heaven. Here dwells Púluga, an immortal invisible being who knows everything, even men's thoughts, in the daylight but not in the dark, and has made all things except three or four bad spirits for whose misdeeds he is not responsible. There is a curious notion about wax-burning, which, being distasteful to Púluga, is often secretly done when some enemy is fishing or hunting in order to stir up his wrath and thus spoil the sport. Hence in the criminal code before lying, theft, or murder comes wax-burning, the greatest crime of all, equivalent to our sacrilege.

Many wild statements formerly current about these harmless aborigines have been dispelled, and we now know that they do not burrow in the ground like rabbits, that there are no "oven-trees" for roasting pigs or men, no cannibalism, boomerangs, or even blow-pipes, useless without poison, of which they have no knowledge. They have, however, two kinds of boats, one a very rude outrigger, and two kinds of dwellings, also very frail and primitive, like the leafy shelters of the Amazonian Amerinds.

The Andamanese are the tallest of all Negritos (average about 4 ft. 9 or 10 in.) and are of a somewhat infantile type, with greatly modified Negro features, due perhaps to the softening influence

of their oceanic climate (Fig. 25). They are described as a merry, talkative, somewhat petulant, inquisitive, and restless people, and a pleasing trait is the treatment of their wives, who, though necessarily doomed to much drudgery, are regarded as real helpmeets on a footing of perfect equality. Marriage is a permanent tie, divorce being unknown, and "conjugal fidelity till death the rule and not the exception" (E. H. Man). Despite the extraordinary complexity of their agglutinative language, radically distinct from all others, there are no names for the numerals beyond two. Attempts however are made to count up to ten by tapping the nose with the finger-tips of both hands, beginning with the little finger and saying *one*, then *two* with the next, after which each successive tap makes *and this.* When the thumb of the second hand is reached, making *ten*, both hands are brought together to indicate 5+5, and the sum is clenched with the word *ardúru* = all! But even this feat is rare, and after *two* you usually get nothing but *many*, *numerous*, *countless*, or some other vague term of multitude.

Photo by Mr. E. H. Man

FIG. 26.—NATIVES OF NANCOWRY HARBOUR, NICOBAR

The neighbouring *Nicobar Islanders* are not Negritos, but of a somewhat low Malayan type, with perhaps a strain of black blood, as seen in the group from Nancowry Harbour (Fig. 26). There are two distinct tribes, the *Shom Pen* who live in the interior of Great Nicobar, and are the true aborigines (Fig. 27), and the coast people, who are later arrivals from Malaysia and Indo-China. But there is now little physical difference, and all are rather undersized

(5 ft. 2 to 3 in.), with slant narrow eyes, flat features, yellowish or reddish brown colour, rusty brown or blackish hair usually straight, but also wavy or curly, Shom Pen always straight. One of the few industries is a rough painted pottery of which the islet of Chowra has a "monopoly," because long ago the Great Unknown decreed, under terrible threats of sudden death, earthquakes and other calamities, that the industry should be confined to the Chowra women. The popular belief was confirmed by the fate of one of these women who began to make pottery in another island, and was struck dead for her temerity.

Photo by Mr. E. H. Man.

FIG. 27.—GREAT NICOBAR: MEMBERS OF AN INLAND TRIBE
These are the Shom Pen aborigines

The Malay island of Banka off the east coast of Sumatra has also a primitive group, the *Orang Gunong* ("Hillmen"), who betray their Negrito descent in their frizzly hair, short nose, wide nostrils, and thick elevated lips (Fig. 29). Traces of the same connection may be noticed in the Sikka of the adjacent island of Biliton (Fig. 28), and perhaps also in the Battas of Lake Toba, North Central Sumatra.

In the Malay Peninsula the most typical Negritos are the

Samangs of the central inland districts, who are perhaps the only group that have hitherto preserved their racial characters intact. These *Orang-utan*, as the Malays call them, are of a sooty-black colour, with short woolly hair clinging to the scalp in little crisp curls, flat nose, protruding lips and jaws, and pronounced Negroid features. They are true nomads without permanent stations, camping wherever game is most plentiful, and living in frail lean-to's of matted palm-leaves propped on rough uprights. Clothes they have next to none, and their food is chiefly yams and other jungle roots, fish, sun-dried monkey, venison and other game. Salt is so rare that even rock-salt when procurable is greedily swallowed in handfuls without any baneful results. In some districts they take refuge in trees from their hostile Sakai neighbours, stretching rattan ropes from branch to branch, and along these aërial bridges even the women will pass with their cooking-pots and other effects, with a babe at the breast and the bigger children clinging to their heels. For, like the Andamanese, they love their womenfolk, and in this way rescue them from the Malay and Sakai raiders and slavers.

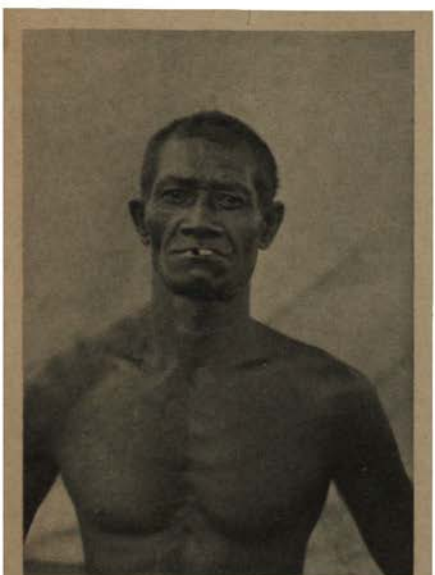


Photo by Dr. W. A. Abbott, per Mr. C. B. Kloss

FIG. 28.—SIKKA OF BILITON ISLAND, EAST COAST OF SUMATRA

About these Sakai half-breeds (Figs. 33) who have gone over to the enemy and now join them in hunting down their own kinsfolk, the Samangs have a weird legend of some great Amazons destined one day to come and destroy the traitors. These mysterious female warriors, who dwell in the gloomy woodlands beyond the mountains, and are stronger, taller and bolder than any men, have even been seen, and their bows and blow-pipes also, larger and better carved than any others, are found now and then in the deep recesses of the forests. "Many moons ago" a Samang chief and his two

brothers found a dead stag lying in a brook, killed by a larger arrow than theirs. That instant, hearing a loud threatening cry in a strange tongue, he looked up and beheld a gigantic woman breaking through the jungle, and then his brothers fell pierced by arrows, and he alone lived to tell the tale.

These Negritos appear to have reached the Malay Peninsula perhaps from Java during the early Stone Ages, and must have lived in isolated seclusion for tens of thousands of years. Hence their speech, so far as known, has diverged too widely to be now traced back to the Andamanese, or any other common source.

Photo by Dr. W. A. Abbott, per Mr. C. B. Kloss

FIG. 29.—ORAN GUNONG YOUTH, BANKA I., EAST COAST OF SUMATRA

Shows Negrito characters

There is reason to think that the primeval home of the Negrito race was Java, where the now all but extinct *Kalangs* were formerly widespread over the whole island. The distinctive physical characters, and especially the enormously projecting jaws, are well seen in one of the only known survivors, Ardi, who was a few years ago employed in the Buitenzorg botanical gardens, and may be called the most ape-like of men, nearly as much so perhaps as his probable precursor, the Javanese *Pithecanthropus erectus*. Dr. A. B. Meyer speaks of a few other Kalangs as still surviving, and Van Musschenbroek, to whom we are indebted for Ardi's photographs, tells us that he has met with the same type in other parts of Java, though not so pronounced, and that it could always be traced to a Kalang origin. This observer regards the Kalangs as the true aborigines of Java gradually exterminated by the intruding Malays, and looks on them as akin to the other Oceanic Negritos.

Of these the most numerous at present are the AETAS ("blacks")

Photo by Mr. Machado

FIG. 30.—JAKUN BOYS FROM THE INTERIOR OF BATU PAHAT IN JOHORE
The Jakuns are mostly semi-civilised Negrito-Malayan half-castes

of the Philippine Archipelago, where they are also the true aborigines. They are still found in most of the islands, and even in Mindanao, where their presence was not previously suspected. But they are not always easily distinguished from the surrounding populations, many having adopted the dress, speech, and usages of the Malayan intruders, and largely intermingled with them, thus giving rise to various shades of transition between the two races. But the full-blood groups everywhere show the same physical and mental traits

Photo by Dr. W. A. Abbott, per Mr. C. B. Kloss

FIG. 31.—JAKUNS OF KLAGDONG, SOUTH MALAY PENINSULA

Are negrito half-breeds of Malay speech

with singular uniformity—woolly, matted hair like Astrakhan fur, crushed nose, broad at base, deeply depressed at root, thickish and everted under lip, sunken eyes set wide apart with uncertain wildish glance bespeaking an untamable character, long arms, slender extremities, and feet often turned slightly inward. Some, especially of the women and children, show the true Negro expression, heightened by the low bulging frontal bone, altogether an expression that one expects to meet on the banks of the Congo, but is startled to find animating the wooded heights in the neighbourhood of Manila. Here the Aetas were from time out of mind the sole masters, even exercising seignorial rights over the Malayan immi-

grants. The tribute imposed on these early settlers was levied in kind, and when payment was refused, the Negritos swept down in a posse and carried off the head of the defaulter. But after the arrival of the Spaniards terror of the white man drove them to take refuge in the uplands, where they are slowly disappearing. In some places, however, the old relations are kept up between the aborigines and the later arrivals, and we are told that before the advent of the Americans (1898) the Negrito and Igorrote tribes kept a regular debtor and creditor account of heads. Wherever the vendetta still prevails, all live in a chronic state of tribal warfare. Periodical head-hunting expeditions are organised by the young men to present the bride's father with as many grim trophies as possible, the victims being usually taken by surprise and stricken down with barbarous weapons, such as the long three-pronged spear, or darts and arrows tipped with two rows of teeth made of flint or shells. To avoid these attacks some live in huts perched on high posts or in trees sixty or seventy feet above the ground, and defend themselves by showering stones on the raiders.

The Aetas are particularly noticeable for an inextinguishable love of freedom and personal independence. They are happy only in the midst of their wooded uplands; they neither keep slaves themselves nor endure the yoke of servitude, and are, in fact, as untamable as wild beasts. The case is mentioned of a young Negrito brought to Madrid, educated for the Church, ordained a priest, and on his return immediately escaping to the hills. In social matters some progress has been made, and the tribal institutions are based on the family and private property. To the chief, not hereditary but elected for life, are referred all disputes, and he also punishes misdeeds in accordance with tribal usage. The Aetas are strict monogamists, and do not appear to be quite destitute of religious notions, judging at least from certain symbolic dances like those of the Pueblo Indians, and from the ceremonies associated with marriage, births, and deaths.

Of the New Guinea KARONS there is little to be said. Since their discovery in 1879 by the French explorer M. Raffray, not much has been heard of them, whether eaten or assimilated by their Papuan neighbours. The main point concerning them is that they alone of all Negrito peoples are known to have been cannibals.

From a photo by Van Musschenbroek, per Dr. A. H. Keane

FIG. 32.—ARDI, ONE OF THE LAST OF THE KALANGS

Photo by Mr. Machado

FIG. 33.—SAKAIS

CHAPTER IV

THE AFRICAN NEGROES AND NEGRITOS

Former and Present Range (p. 70)—The Two Main Divisions: Sudanese Negro and Negroid Bantu (p. 71)—Contrasts and Resemblances (p. 72)—Common Mental Characters (p. 72)—West, Central, and East Sudanese (p. 73)—Nile-Congo Negroes (p. 107)—The Negroid Bantus (p. 111)—The Eastern Bantus (p. 114)—The Central Bantus (p. 120)—The Western Bantus (p. 125)—The Southern Bantus (p. 132)—The Bushmen and Hottentots (p. 139)—The Negritos (p. 148)—The Vaalpens (p. 149).

IT is still commonly supposed that the whole of the Dark Continent is the proper domain of the Negro race, that all of its inhabitants are Negroes, and in fact that African, Negro, Black, and even Ethiopian are all equivalent terms. Such is far from being the case, and two thousand four hundred years ago Herodotus was already aware that Africa, as known to him, was occupied, besides Greek and Phœnician intruders, by two distinct indigenous peoples—LIBYANS (our HAMITES) in the north, and ETHIOPIANS (our NEGROES or BLACKS) in the south. The statement still holds good, and, as shown in the General Survey, the Negroes, with whom alone we are here concerned, range from south of the Sahara to the Cape. A line drawn from the mouth of the Senegal through Timbuktu eastwards to the White and Blue Nile confluence at Khartum, then southwards to the equator and along the equator again eastwards to the Indian Ocean, will roughly indicate the ethnical divide between the northern Libyans and the southern Ethiopians of Herodotus.

But long before his time extensive overlappings and comminglings had taken place, and these mutual encroachments have been going on almost incessantly from the Stone Ages. We know from the Egyptian records that not only Negroes but Negritos were continually penetrating into the lower Nile valley during Pharaonic times. They are frequently referred to in the *Book of the Dead*, and, like the European dwarfs in mediæval times, were in high request at

the Courts of the Egyptian monarchs, who sent expeditions to fetch them from the "Island of the Double," that is, the fabulous region of Shade Land in Southern Ethiopia. Thus it is recorded in a temple inscription that Pepi I of the Sixth dynasty (3700 B.C.) brought gold and slaves from the present Sudan, and also a pygmy, "one of the dancers of the gods," to amuse the Court at Memphis. Pepi II also sent an officer "to bring back a pygmy alive and in good health" from the land of great trees away to the south.

But the remains of these little people have been found in Europe itself, as at the Neolithic station of Schweizersbild in Switzerland, and it has been suggested that the widespread legends of dwarfs and gnomes supposed to haunt caves and recesses in the mountains may be a reminiscence of these Neolithic pygmies. From the Balsi Rossi caves near Mentone on the Riviera have also been recovered the bones of full-sized Negroes with prominent jaws, broad features, very long forearms, and enormously projecting larkspur heel, this last being a highly characteristic trait of the African Negro. Dr. Verneau, who explored these caves, tells us that he has met the same Negroid type in some ancient graves in Italy, and even found two of the survivors in an upland village near Turin.

But throughout the historic period the Negro division has been mainly confined to the southern section of the continent, where it forms two distinct groups—the northern SUDANESE, commonly regarded as the true or typical Negroes, and the southern BANTUS, of mixed Negroid types. Mixture, however, mainly with Hamitic and Semitic Caucasians, prevails everywhere, and traditional Negro-Caucasic forms occur in endless variety alike in both regions, though perhaps more frequently south than north of the equator. The distinction is in fact based rather on linguistic than on physical grounds, and to some extent also on religious differences. Sudan may be described as a region of linguistic confusion where from twenty to thirty stock languages are current, and where numerous Moslem and pagan populations exist side by side, and in some places are even intermingled. Bantuland is, on the contrary, a region of remarkable linguistic uniformity, where all known tongues are closely related, being derived from a single stock language of unknown origin, and where the great mass of the people are still nature-worshippers, mainly in the form of pure animism, or the cult of ancestors.

In most other respects there is little to choose between the

Sudanese Negro and the Negroid Bantu. Both represent various phases of barbarism, which nowhere rises to the lowest standard of civilisation, but in many places presents the aspect of sheer savagery, as seen in the generally hard treatment of the women, the undeveloped moral sense, cannibalism still prevalent over wide areas, the cruel practices associated with ordeals and witchcraft, the complete lack of science, letters, and stable political institutions beyond the established or traditional tribal laws and customs, and more especially the arrested growth of the mental faculties after the age of puberty.

This trait, perhaps the most important of all, has its explanation in the early closing of the cranial sutures before the brain has attained its normal development, the further expansion of the intellectual faculties being thereby arrested. The phenomenon, outwardly shown by the exuberant growth of the physical characters, is universal, prevailing both amongst the Sudanese and Bantu populations, as well as amongst the coloured people of the southern United States, where indeed it was first noticed about 1860 by Dr. Filippo Manetti. This acute observer writes that in plantation times "the Negro children were sharp, intelligent, and full of vivacity, but on approaching the adult period a gradual change set in. The intellect seemed to become clouded, animation gave place to a sort of lethargy, briskness yielding to indolence. We must needs infer that the development of Negro and White proceeds on different lines. While with the latter the volume of the brain grows with the expansion of the brain-pan, in the former the growth of the brain is on the contrary arrested by the premature closing of the cranial sutures and lateral pressure of the frontal bone." So also Colonel F. G. Ruffin of Richmond, Virginia: "Negro children up to the age of puberty learn remarkably well, but after that period of life has been reached they become incurably stupid and make no further progress." Throughout West Africa, writes Colonel A. B. Ellis, "it is by no means rare to find skulls without any apparent transverse or longitudinal sutures," and Captain Binger adds that "the development of the skull is stopped and prevents the further expansion of the brain." The result is racial stagnation, with no religious, intellectual, moral or industrial advancement in the Negro, who should be spoken of rather as *non-moral* than *immoral*, and is declared by Ruffin to be "a political idiot."

Even when some progress has been made under the stimulus

of higher influences, the removal of those influences is inevitably followed by a relapse into the former state, as in Hayti. Here the reversion to Voodu and other pagan rites, to snake-worship, cannibalism, and similar horrors, is attested by Sir Spencer St. John, who had official knowledge of these matters, and, after twenty years' residence in the "Black Republic," tells us that, the better influences removed, the Negro gradually retrogrades to the African tribal customs. Sir H. H. Johnston, who knows him well, describes the Negro, left to himself, as incapable of progress, and speaks of him as a fine animal who "in his wild state exhibits a stunted mind and a dull content with his surroundings, which induces mental stagnation, cessation of all upward progress, and even retrogression towards the brute. In some respects I think the tendency of the Negro for several centuries past has been an actual retrograde one. As we come to read the unwritten history of Africa by researches into language, manners, customs, traditions, we seem to see a backward rather than a forward movement going on for some thousand years past—a return towards the savage and even the brute. I can believe it possible that, had Africa been more isolated from contact with the rest of the world, and cut off from the immigration of the Arab and the European, the purely Negro races, so far from advancing towards a higher type of humanity, might have actually reverted by degrees to a type no longer human." This, it may be noted, is the matured opinion of an administrator who has had a wider experience of the black races than almost any man living.

The Sudanese Negroes

In Sudan, the *Beled-es-Sudan*, "Land of the Blacks" of the Arabs, the *Nigretia* and *Negroland* of the early English writers, a careful distinction has to be drawn between the semi-civilised Moslem and the savage or barbarous heathen populations. The Mohammedans, who are for the most part Negro-Berber half-castes in the western and central districts, and Negro-Arab half-castes in the east, the black element everywhere forming the substratum, have for many centuries been constituted in fairly organised nationalities, with regular political and social institutions based on the principle of slavery as in all Moslem states. Going eastwards, the chief Mohammedan peoples are the Mandingans, Jolofs, and Songhays in West Sudan, the Hausas east of the Niger; the Kanembu, Kanuri, and Baghirmi of the Chad basin; the Mabas of Waday; the Furs, Nubians, and Funj

of Darfur, the White Nile, and Senaar; lastly the Fulahs, scattered in small groups over the whole region from Senegambia to Lake Chad.

Dominant in the west—that is, between the Atlantic and the Niger—is the great Mandé or *Mandingan* nation, an historical people with a record of over a thousand years as founders of the mediæval empires of Melle and Guiné, and of the more recent kingdoms of Masina, Bambara, Kaarta, Kong and others, all now mere provinces of French Sudan. Of the Mandingan family there are four main branches still named after their original animal totems, thus: *Bamba*, the crocodile, whence the *Bammanas*, commonly called *Bambaras*; *Mali*, the hippopotamus, whence the historical *Malinké* people; *Sama*, the elephant, father of the *Samanké* nation; and *Sa*, the snake, head of the *Samokho* branch. Such totemic systems are now rare in Africa, though formerly perhaps universal, and it is to be noted that at first they possessed no religious significance. They were merely the badges or tokens which were casually named from some object, generally a plant or an animal in Africa and America, and adopted by a family or a clan as a sort of heraldic device to distinguish it from other kindred groups. Such devices naturally became more and more venerated from age to age, acquired inherited privileges as sacred objects of endless superstitious practices, and were ultimately almost deified as the tutelar gods of the tribe. Besides these Mohammedan Mandingans, there are several other Mandé or Mendé groups, who stretch along the seaboard as far south as Sierra Leone, and are all still uncivilised pagans (Figs. 33, 35, 36, 37, 38, 39).

In the fourteenth century the Mandingans under their famous ruler Mansa-Musa of the Mali dynasty became the most powerful Sudanese nation of which there is any authentic record. After consolidating his empire, which included most of West Sudan and the western Sahara, Mansa-Musa made a wonderful pilgrimage to Mecca at the head of 60,000 men-at-arms preceded by 500 slaves, each bearing a gold stick weighing 14 lb., and jointly representing a money value of about £4,000,000. The people of Cairo and Mecca were dazzled by his wealth and munificence; but on the return a great part of his followers were seized by an epidemic called *twat*, a word which still survives in the Oasis of Twat, where most of them perished.

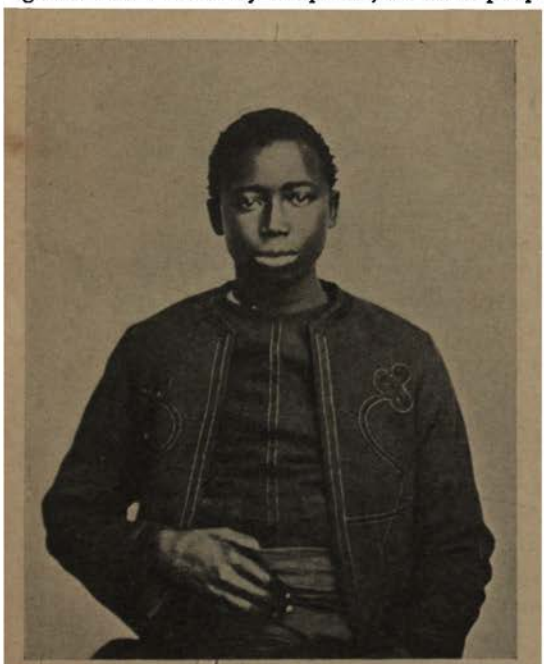
At present the Mandingans possess no political status, but are noted for their industrial habits, being rivalled by few as agriculturists,

From "Liberia," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 34.—MANDINGOS

From Northern Liberia

weavers, and metal workers. From their *Wolof* neighbours of the Senegal River they are distinguished by their more softened features, fuller beard, and lighter colour, the Wolofs with the kindred Jolofs being perhaps the darkest of all Negroid peoples. They are also the most garrulous, as possibly indicated by the term Wolof, meaning "Talkers," though this may also be taken to imply that they alone are gifted with the faculty of speech, all other peoples speaking inarticulate jargons. Their language, which is widespread throughout Senegambia, is a typical Sudanese tongue unlike any other in its peculiar agglutinative structure, and remarkable for the numerous changes to which the postfixed article is subject, being modified in no less than twenty-four ways, first to harmonise with the initial consonant of the noun, and again according as the object is present, near, not near, and distant, somewhat as in the French *voici*, *voilà*.



From the Anthropological Museum, Leyden

FIG. 35.—SENEGAL MAN

Besides this articulate form of speech there is the "drum-language," which is widely diffused over West Africa, and affords a striking illustration of the Negro's musical faculty. Two or more drums are used together, each emitting a different note, and all played either with the fingers or with two sticks, while the lookers-on beat time by hand-clapping. To the untrained European ear nothing is distinguished beyond a repetition of the same note at different intervals of time. But to the native the drum speaks in distinct

words and sentences, and at a palaver the company drums are made to express a variety of meanings. Their language is as well understood and more universally than the different tribal tongues.

Only one European, Herr R. Betz, late of the Kameruns, has so far mastered this drum-language, which he claims to understand thoroughly, and even to converse in. Horns also are used by the Ashantis and others, and their notes are equally varied and intelligible.

The Moslem and somewhat cultured Wolofs present the sharpest possible contrast to the pagan *Serers* and *Felups* of the Senegambian coast, who are in every respect typical full-blood Negroes. The Serers, "African Patagonians," as they have been called, display a magnificent physique with their brawny limbs, great muscular development, and gigantic stature, but feeble mental capacity. Of all West Africans they are the tallest, men six feet six inches high being often met, and their figures might be called Herculean if the lower corresponded to the upper extremities. Like the Wolofs they build strong, roomy beehive-shaped houses with a framework of stout posts connected by cross-beams at different heights, the intervals being filled in with closely packed bundles of reeds. On the circular frame rests the roof, either of thatch or interlaced palm-branches, and at the death of the owner this roof is removed and placed over his grave. In the interior, forming a single apartment twelve to fifteen feet in diameter, a fire is always lit in the evening to keep off the witches and the wicked nocturnal spirits. The chief article of furniture is a capacious bedstead built up of six forked sticks with three cross-pieces supporting a waddle and large enough to accommodate six or seven persons.

Throughout Senegambia an important section of the community are the despised minstrels or *griots*, as the French call them, a low class of musicians who attend all festive gatherings, and, like the old Irish harpers, display much ingenuity in chanting the praises of their patrons. The griots are not buried like other people, but exposed in the bush to hyænas and vultures. Their own belief is that they will live in peace until the day of judgment, after which all will return to earth and amuse themselves playing and dancing for ever. Others believe in the transmigration of souls, and gather at the new moon to conjure the spirits of air and night with mystic rites. There are two chief deities, a god of justice who protects the weak from oppression, and a god of wealth who

is invoked for the success of all undertakings even when iniquitous and disapproved of by the god himself. The snake also, who is supposed to assume various disguises, is held in great honour, and formerly received offerings of cattle, poultry, and other living animals, but has now to be satisfied with the leavings of the public feasts.

In the British and Portuguese territories of the Gambia and the Casamanza nearly all the natives are full-blood Negroes and pagans who, after centuries of contact with Europeans, are still little

Photo by Mr. Cecil H. Firmin

FIG. 36.—BUNDU GIRLS (OILED) AND "DEVILS," SIERRA LEONE

removed from a state of sheer savagery. The *Felups*, as they are collectively called by the Portuguese, are broken into a great number of small groups with no political and very little social organisation. Most of them are still in the matriarchal state in which the mother takes the first place as the head of the family, rank and property being transmitted in the female line. The women also enjoy the "suffrage" to the fullest extent, and take part in the village palavers on an equal footing with the men. The *Casas*, who give their name to the Casamanza river, present almost exaggerated Negro features: very broad face, large mouth, tumid,

Photo by Mr. Cecil H. Firmin

FIG. 37.—MENDÉ YOUTHS OF EAST SIERRA LEONE

Are members of the Mandingan family, but full-blood Negroes and pagans

pendulous lips, crushed nose, and enormously long ears, the lobe being pierced in several places and gradually extended down to the shoulders by the insertion of bamboo rods increased in size from time to time. They also file the front teeth to a point, and overload their nearly naked bodies with heavy copper necklets and bracelets. Neither Christian nor Moslem preachers have yet succeeded in making any converts amongst them, but from the Mohammedan marabouts they procure potent charms inscribed with

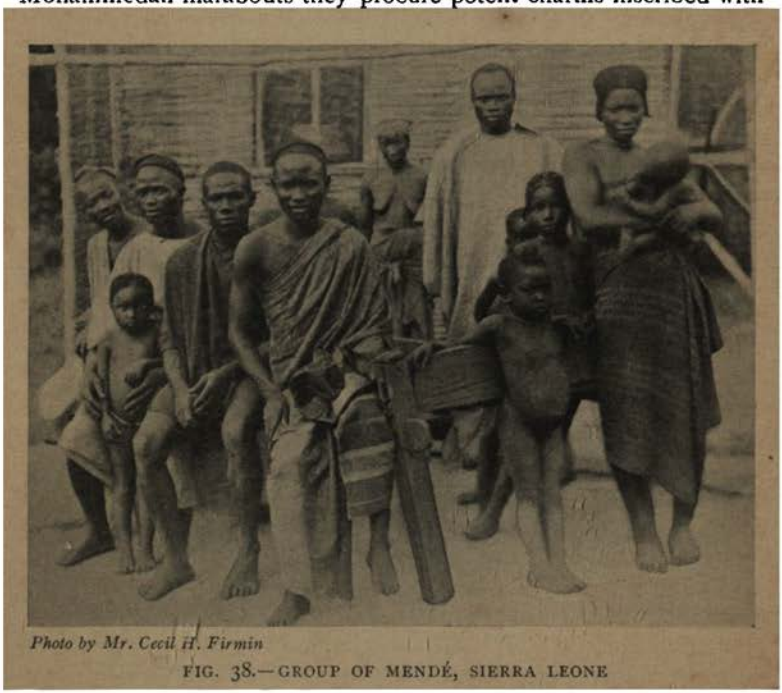


Photo by Mr. Cecil H. Firmin

FIG. 38.—GROUP OF MENDÉ, SIERRA LEONE

Koranic texts, and equally efficacious medals and scapulars from the Portuguese priests.

But their faith is still strongest in the poison-cup, to which are subjected those accused of bewitching men or animals. Suspected thieves also have to undergo the ordeal of the red-hot poker, usually applied to the tongue, which if blistered is taken as proof of guilt. Yet most of the Felups are credited with a dim notion of a Supreme Being, who, however, is for them at once the heaven, the rain, the wind, and the thunderstorm. There are also multitudes of prowling

demons of whom they live in terror, and are thus at the mercy of the medicine-men. Nowhere else are the wizards more invoked and yet more hated, hence are at times seized and tortured to death for killing people by their malevolent arts and machinations. Yet, despite their general barbarism, the Felups have learned to build themselves really comfortable habitations, substantial earth houses which resist the weather for years and are divided into several compartments in the interior. Those occupying the right bank of the Casamanza also build very large and well-shaped canoes, besides spears, arrows, and other weapons which they use with much skill. Of a moral order it is impossible to speak, since there is no distinction between the *meum* and *tuum*, and, as amongst the Spartans of old, a successful theft is held in such esteem that in some places professors are appointed to teach "the noble art of robbery." As in Borneo a Dyak is thought little of by his betrothed until he has laid a head or two at her feet, so in many parts of Senegambia the young men are held in no account until they have distinguished themselves as footpads and raiders. The dead, however, are treated with great pomp, and until recently several maidens were buried alive with the departed chiefs. Human flesh also formed part of the "baked meats" at funeral banquets in the more remote districts.

In Sierra Leone long association with the British administrators, combined with the strenuous efforts of the European and native missionaries, has brought about a better state of things at least amongst the half-civilised settled communities. These are mainly the descendants of freedmen from almost every part of West Africa, who were rescued by the English cruisers from the "slavers," and found a refuge in the Freetown territory, where under their European rulers they have made some progress in general culture. In the early days of the settlement over one hundred and fifty languages were current in the district, and the confusion was so great that English had to be adopted as the common medium of intercourse. But in the mouths of this hybrid population it was so strangely transformed as to be utterly unintelligible to the whites. When a translation of the New Testament was issued in this curious jargon (*Da Njoe Testament:* London, 1829), many of the words and expressions seemed so comical and even profane that the book had to be withdrawn from circulation. The Sierra-Leonese themselves, who are mostly nominal Protestants of various denominations, bear

rather a bad name for their avarice, hypocrisy, degraded morals, and especially an insufferable arrogance displayed both towards their English masters and the surrounding aborigines, or "Niggers," as they call them.

Yet some of these natives, the *Timni* amongst others, who were the dominant people before the British occupation, also hold their heads rather high, and not altogether perhaps without reason. Those of the Rokelle valley, back of Freetown, are a fine vigorous race with rather pleasant Negroid features and proud bearing. Like most Africans, they prefer tillage to stock-breeding, and raise enough rice and other produce to supply the wants of the Colony. They have an oral literature rich in myths, tales, and proverbs, and their tribal system of government presents some very peculiar features. It is nominally monarchical, and almost every village has its kinglet. But the day before his election his future subjects have the privilege of subjecting him to a tremendous thrashing, either as a test of endurance or for some other now forgotten reason. In any case he does not always survive the ordeal, and if he does he still finds that he bears but an empty title, for the real power is exercised by the so-called *purra* or *porro*, a strange association which controls both ruler and ruled, and to which even slaves are admitted on terms of perfect equality. It is a sort of freemasonry like the *duk-duk* of the Melanesians, the *boli* of the Su-Su people, and similar secret societies which are widely diffused throughout West Africa, all with their special language, tattoo marks, and other symbols, forming powerful religious and social corporations or states within the state. The purra of the Timni nation are equally potent for good and evil; their mandates are implicitly obeyed, and in fact enforced by organised bands of armed men who are completely disguised with masks and enveloping costumes, and serve all the purposes of a regular constabulary. Their secret rites are held at night in the depths of the forest, all intruders being put to death or sold as slaves, and strangers warded off, or even prevented from entering the tribal territory unless escorted by a member of the guild, who is recognised by passwords, masonic gestures, and the like.

In these societies great influence is enjoyed by the magicians, amongst whom are included the crocodiles and wild beasts, and when anybody is carried off by them the evil omen has to be averted by burning the village of the victim. But in case of a

FIG. 39.—WASOGA WOMEN

From photos by permission of Major Pringle

FIG. 40.—WAKAMBI OF SIWA RIVER

natural death (never natural to the natives, but always attributed to the workings of some witch or wizard) a formal inquest is held over the body, the supposed murderer being killed usually by a lingering death, or else enslaved with all his family. The inquiry is conducted by cross-examining the clothes, the hair-clippings, nail-parings, or other belongings of the departed, and by some mysterious

Photo by Mr. Cecil H. Firmin

FIG. 41.—MENDÉ GIRLS, SIERRA LEONE

process these objects are made to point out the evil-doer. In some districts the dead are buried in an upright position, the idea being that they will not then have to rise but may walk straight on to their future home. The kings and headmen, however, are not buried in the ground, but deposited in a sepulchral hut with a little opening left to supply the ghosts with food and palm-wine, and thus keep them in good-humour. Otherwise they might join the hosts of demons which infest all nature, and must be appeased with suitable offerings.

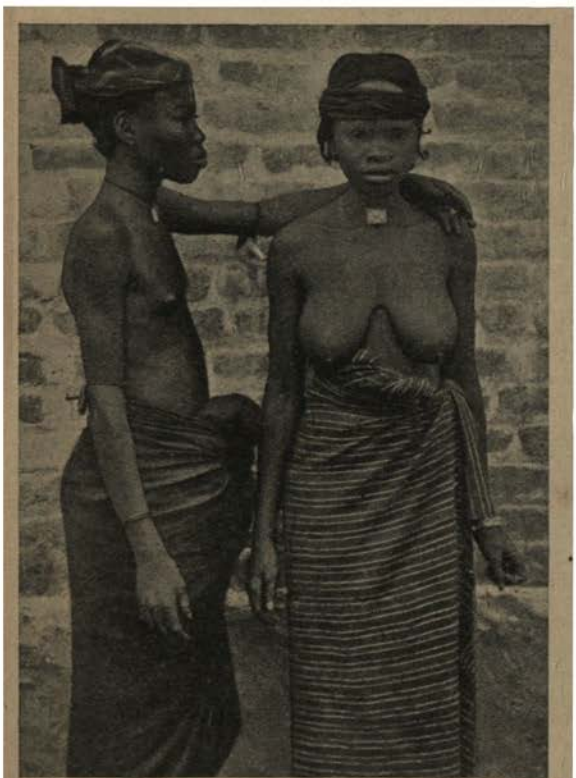
There are no gods in the strict sense, no priests, nor any regular form of worship, but every family, every clan and tribe, has its own tutelar fetish, which may be any object so long as it is endowed with an indwelling spirit potent for good or evil. Hence small shrines or fetish-houses, placed in some secluded spot outside the village, serve to shelter skulls, effigies, shells, and other even more trivial objects which are supposed to serve as temporary abodes of the supernatural agencies. Poultry, sheep, goats, bananas and other fruits are the most acceptable offerings. But when the spirits lose their efficacy, that is, cease to aid their votaries, the objects in which they dwell are neglected and cast aside as worthless. Such is the true inwardness of the "fetish," a term which is so widely used and misused by armchair students of primitive religions.

From "Liberia," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 42.—A VEI WOMAN
With silver head ornaments

Many of the above remarks apply also to the Veis (Fig. 42), Goras (Fig. 43), Bussi, Krus, Grebos and the other aboriginal peoples of the adjacent republic of Liberia. As in Sierra Leone, here too a dis-

tinction has to be drawn between these natives and the ruling class who call themselves "whites," or else "Americans" because mostly descended from the emancipated plantation blacks of the southern United States early in the nineteenth century, and later reinforced by numerous refugees and freedmen from British North America.



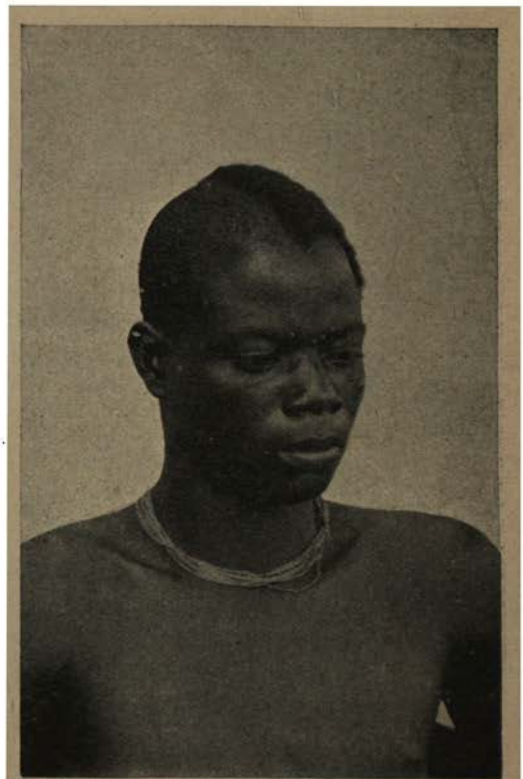
From "Liberia," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 43.—GORA WOMEN

But these "Weegee," as they are called, need not detain us further, since they present much the same social characters as the above-described Sierra-Leonese, and hold in even greater contempt the "stinking bush-niggers" of the interior. They also claim to be more zealous Christians, and like their kinsmen of the New World hold those camp-meetings or open-air gatherings at which prayers, psalm-singing, and preaching or shouting are varied with groans, sobs, frenzied dancing, hysterics, and convulsions.

Of the Liberian aborigines the most numerous (from 50,000 to 90,000) and in every way the most interesting are the *Krus* (Krumen or Kruboys), a name supposed to be a corruption of the English

Crewmen, but more probably an extension of *Kraoh*, the name of one of their most powerful tribes. Physically they are a robust, broad-chested people of the ordinary full-blood Negro type, with protruding front teeth, very thick lips, yellow bloodshot eyes, the "head of a Silenus on the body of an Antinous," and in muscular development rivalling the Senegambian Serers themselves. Owing to these qualities and to their aptitude for a seafaring life, they are largely employed as "crewmen" by the European skippers along the tropical West African seaboard, and from the English sailors receive such comical nicknames as Flying Jib, Two-pound-tea, Bottle-of-Beer, Mashed Potatoes, and so on. They are said to be a thoroughly loyal, honest people, whose word can generally be depended upon, which can scarcely be said of any other Africans. But despite their long and close intercourse with Europeans, they resist all Moslem and Christian influences, and remain at heart the same rude savages as ever. After each voyage they return to the village to spend their savings in drunken orgies, divest themselves of their European clothes and generally revert to sheer barbarism (Figs. 44, 45). The case is



From "Liberia," by permission of Sir Harry Johnston, G.C.M.G., K.C.B

FIG. 44.—KRUMAN FROM SETRA KRU

mentioned of a gang about to land at their own village one of whom is ailing. "We no want that man; he go die," they say to the captain. As, however, they want his effects and cannot have them without the man himself, they agree to take him ashore. But the ship is scarcely round the next headland when they take him by head and feet and fling him overboard. And so is dissipated the mirage that has hitherto hung round the reputation of the Kruboy for half the virtues under heaven.

From "Liberia," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 45.—KRU WOMEN
In Gala Costume with enormous Finger Rings, Ram's Horns, and Bead Necklaces

Along the Upper Guinea, Ivory, Gold, and Slave Coasts there follow several Negro peoples—*Fanti*, *Ashanti*, *Dahomi*, *Yorubas*, *Benis* and others—who form so many branches of one linguistic and probably also of one ethnical family. Their traditions bring most of them from the interior to the coastlands, and of the first two, now hereditary foes, it is recorded that ages ago they formed one nation of one speech who were saved from the surrounding warlike tribes, some by eating of the *fan*, others of the *shan* plant, whence their present tribal names *Fanti*, *Ashanti*. Then they were driven by a red people, the Mohammedan Fulahs, to take

refuge in the woodlands, where they multiplied tenfold, and after many adventures reached the coast, where they thought the hissing and foaming waves were hot water until it was found to be cold to the touch. But the inland peoples still think it is hot, and that is why they call the sea "Boiling Water."

Several, especially the Ashanti, Dahomi and Beni, were constituted in powerful states where an extreme form of ancestor-worship led

Photo by Herr Umlauf

FIG. 46.—FANTI WOMEN, GOLD COAST
Akin, but hostile, to the Ashanti. Some are Christians

to the sanguinary rites known as "Customs," that is, periodical feasts of the dead. The heads of all these states had gradually become absolute despots with unlimited power over the lives and property of their subjects, and as the deceased potentates had to be maintained beyond the grave in the same social position as in this world, they required a constant supply of wives, slaves, and officials. Thus their capitals—Kumassi, Abomey, and Benin—became veritable

human shambles, where the stream of blood never ceased to flow till arrested by the intervention of France and England in quite recent times. Strange to say, Benin was also the centre of a well-developed school of native art, and on its capture by the English

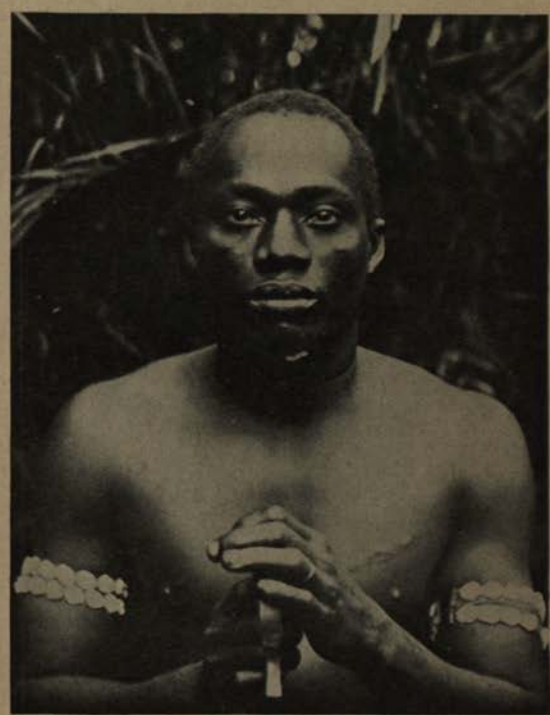
Photo by Herr K. Gunther

FIG. 47.—FEMALE WARRIORS OF DAHOMEY.

The King of Dahomey maintained a corps of Amazons more formidable than the male warriors

in 1897 it yielded a rich store of carved ivories, woodwork, and especially a series of about three hundred bronze or brass plates with figures in high relief of natives and Europeans and one head of a young negress showing high artistic talent. Some of the more finished objects were no doubt produced under Portuguese influence.

On the Gold Coast most if not all of the invisible powers are regarded as hostile to man, and all calamities are attributed either to them directly, or indirectly to their agents the witches and wizards. Each town, village, and district, has its own local gods or demons who are of human shape, some black, some white, some male, some female, and they really exist because they are seen from time to time by the priests and priestesses. They are the lords of the hills and valleys, of the rocks and forests, and especially of the surf-beaten shore where so many boatmen, fishers, and bathers get drowned or devoured by the shark-god. Their malignant nature is revealed by their very names, such as Bohsum, "Maker of Disasters," and the chief Ashanti god-*Tando*, "the Hater," to whom human sacrifices are or were offered, usually seven men and seven women at a time. He resembles a mulatto in appearance, wears long flowing robes, carries a sword in his hand, and helps his protégés by exposing the secret plottings of their enemies. Sometimes also he changes to a little boy, puts himself in the way of the foe, and allows

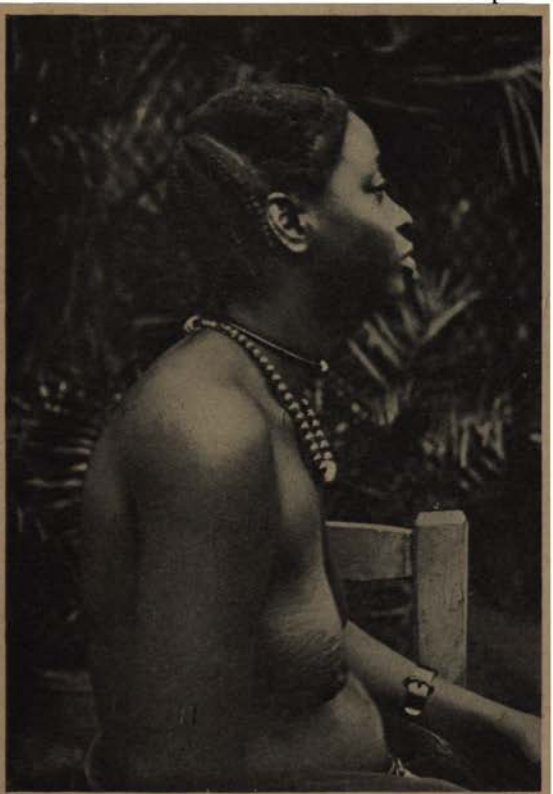


By permission of the Professor of Anthropology, Natural History Museum, Paris

FIG. 48.—DAHOMEY MAN

Nose and beard show a strong Hamitic strain

himself to be captured and taken to their towns, which he then wastes with the small-pox or other pestilence. To Tando are sacred the driver ants, which must not be molested although they march through the growing crops in devastating myriads. And the people who believe in these absurdities and act up to their convictions to their own detriment (for with them religion is not a mere abstraction, but permeates the whole social system) have been in close contact with Europeans for over four hundred years! They are, in fact, "now much in the same condition, both socially and morally, as they were at the time of the Portuguese discoveries" (Colonel A. B. Ellis).



By permission of the Professor of Anthropology, Natural History Museum, Paris

FIG. 49.—YORUBA WOMAN
Slave Coast, Upper Guinea

Yet these children of nature display no little ingenuity in their notions about dreams, the after-life, and especially in their doctrine of the *Kra*, a sort of double or indwelling spirit quite distinct from the personal human soul. Both lead a separate existence, like, for instance, the conscious and sub-conscious self of our spiritualists, and both survive death, the disembodied kra becoming a *sisa* or

wandering spirit seeking some other body in which to resume its kra life, while the real soul becomes a *srahman*, or ghost-man, in dead-land. This dead-land is itself a ghost-land, its hills and valleys, woods and rivers being the srahmans of corresponding natural features which formerly existed in the upper world. Thus the trees as they die reappear in the shadowy forest of dead-land, since all things have souls which must die, and, like the human soul, become *edsietos*, departed spirits dwelling in *Edsie*, the Ashanti Hades. The theory is carried even a step further, for the edsie itself with its edsieto inhabitants must also die, since nothing can live for ever; and that is the native's solution of the question of immortality (Figs. 46, 47, 48, 49).

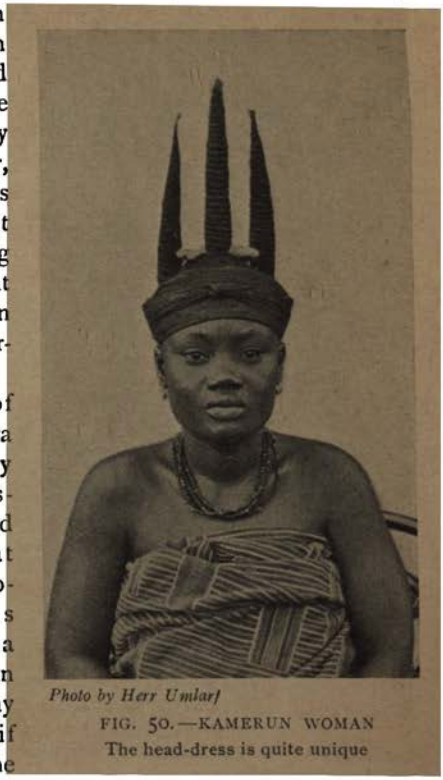


Photo by Herr Umlauf

FIG. 50.—KAMERUN WOMAN
The head-dress is quite unique

To the same train of thought that evolved the kra may be traced the many strange superstitions associated with the widespread belief in were-animals, that is, man-animals (Anglo-Saxon *wer* = man). As the disembodied kra can re-enter another human body at pleasure, so it may enter any animal body if so minded; and when the kra and the personal soul were later merged in one, the real human soul could do the same. Then the wizards and other evilly-disposed people would naturally select the most ferocious wild beasts to effect their purpose—the wolf in Europe, whence the were-wolf; the tiger, bear, or crocodile in Asia; the lion, leopard, hyæna, shark in Africa; the jaguar in America, and so round the globe. Then the same power of transformation is extended to the dead, as amongst the Nilotic Dinkas, who believe that the

souls of wicked people may take the forms of lions or leopards. A transition is thus effected to the vampire, a nocturnal demon, or the soul of a dead man, who leaves its buried corpse to suck the blood of the living. Thus we see how these later survivals are rooted in the first crude beliefs of early man.

In the region enclosed by the great northern bend of the Niger most of the inhabitants are full-blood Negroes little removed from the savage state. Amongst the *Mossi*, *Borgus*, and others Islám has made some progress, but even the "Faithful" are still pagans at heart, and rely more on charms and magic than on Allah to protect them from wars, sickness, and other troubles. When Captain Binger passed through a few years ago he was pestered for such things by a local "Imam," who pleaded hard to learn the names of Abraham's two wives which in his mind possessed some potent mana. "Tell me these," he urged, "and my fortune is made, for I dreamt it the other night; you must tell me; I really must have those names, or I'm lost." The Mossi themselves are extremely tolerant, one might say indifferent, having lost faith in the old beliefs without quite assimilating the precepts of the Koran. Binger met a nominal Moslem prince, who could even read and write and say his prayers, but whose two sons "knew nothing

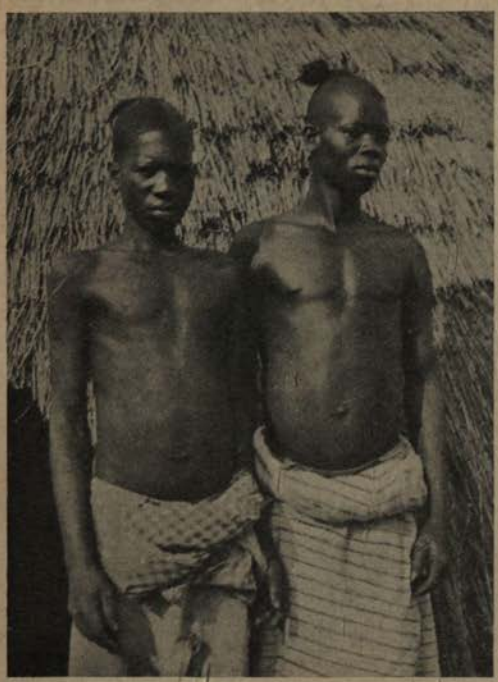


Photo by Mr. H. Gordon Lewer

FIG. 51.—BAUTCHI PAGAN BOYS
Northern Nigeria: West African Negroes

at all," that is, believed nothing, or, as we should say, were African "Agnostics." One of them, however, was claimed by both sides, the Moslems asserting that he said his prayers in secret, the pagans that he drank *dolo* (palm-wine), which of course no true believer would do.

Photo by Mr. H. Gordon Lewer

FIG. 52.—HAUSA MAN
A cultured Mohammedan

In the heathen districts the people are still the merest savages, whose bestial orgies on such occasions as weddings and funerals are vividly described by Binger. Similar scenes occur when any large head of game is captured. "Here it is that these blacks show themselves as they really are; their savage instincts are reawakened; on such occasions they resemble beasts rather than human beings. During the preliminary arrangements some daub themselves with the animal's dung, some wash certain parts of their body with its blood; some eagerly devour the raw tripe or the entrails barely passed through the fire. Far into the night, roused from my slumbers, I perceive by the light of the camp fires these black shining faces still gnawing the bones, hacking at the head, broiling the heels, eating, eating, eating, without even stopping to sleep. There are six of them, and by four o'clock in the morning the whole of the inside, with the head,

feet, and offal of the wild ox has disappeared" (*Du Niger au Golfe de Guinée*).

In Central Sudan, between the Niger and Waday, most of these aborigines have vanished, either driven to the southern uplands or merged in the Moslem Arab or Berber invaders. All who accepted the Koran formed the substratum of a common Negroid population, by which were developed large semi-civilised communities and powerful political states. Thus it is that for over a thousand years Central Sudan has been occupied by a small number of mixed Negro-Berber, or Negro-Tibu, or Negro-Arab nations, forming distinct political and social systems, each with its own language and special institutions, but all alike accepting Islám as the state religion, and consequently domestic slavery as the basis of society. These theocratic monarchies are all gone, and now form provinces or protectorates in the British or French possessions. But the peoples remain, and of these at one time the most powerful were the *Songhays* or *Sonrhays*, whose empire under the renowned Mohammed Askia, perhaps the greatest sovereign that ever ruled over Negroland, extended from the heart of Hausaland to the Atlantic Ocean, and from the Mossi country to the Twat Oasis. But after his reign (1492–1529) the Songhay power gradually declined, and was at last overthrown by the Sultan of Morocco in 1591–2. Since then the Songhay nation, numbering about 2,000,000 between the Niger bend and Asben, has been broken into fragments, subject here to Hausas, there to Tuaregs, elsewhere to Fulahs, and to the French since their occupation of

Photo by Mr. H. Gordon Lewer

FIG. 53.—HAUSA WOMAN AND CHILD

Timbuktu in 1894. They are a very mixed people presenting various shades of transition between the Negro and the surrounding Hamites and Semites, but generally of a very deep brown or blackish colour with somewhat regular features, and that peculiar long black and ringletty hair which is so characteristic of Negro and Caucasic blends. Barth describes them as of a dull, morose temperament, the most churlish and unfriendly of all the peoples visited by him in Negroland. The Songhay language, which is current in Timbuktu and along the middle Niger, displays much ingenuity in the formation of compound words, such as tree-child = fruit, tree-hand = branch; boat-master = boatman, death-master = corpse. The rude character of this primitive form of Negro speech is shown by such clumsy expressions as man-he-good = a good man; I giving it by force I did not wish it = I gave it under compulsion.

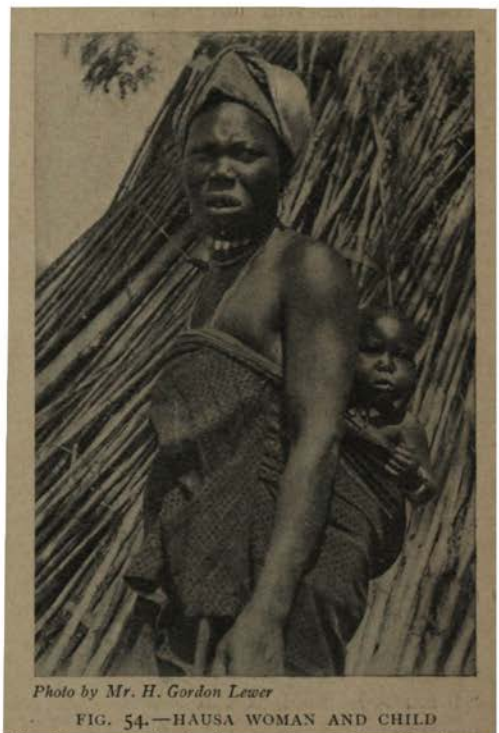


Photo by Mr. H. Gordon Lewer

FIG. 54.—HAUSA WOMAN AND CHILD

The Hausas are the dominant nation in Central Sudan

In recent times the Songhays have been completely eclipsed by the *Hausas* of the Central Sudan, who may rightly claim pre-eminence over all the peoples of Nigretia in everything that constitutes the real greatness of a nation. Traditionally their seven historical states, the "Seven Hausas," were founded and named by the seven eponymous heroes, *Biram*, *Daura*, *Gober*, *Kano*, *Katsena*, and *Zegzeg*, and from these were sprung seven others called in contempt the *Banza bokoy*, or "Seven Upstarts," all collectively constituting the

Hausa nation, which is by far the largest in Africa, numbering perhaps 15,000,000. The Hausa language, which appears to be a strange mixture of Negro and Hamitic or else Semitic elements, is spoken by many millions more, having become the *lingua franca* or common medium of intercourse throughout the greater part of Sudan from Lake Chad to and beyond the Niger. But the Hausas themselves have lost all political power, all the states having been reduced early in the nineteenth century by the Fulah conqueror Othmán Dan Fodye, who founded the Moslem empire of Sokoto and replaced the Hausa kings by Fulah emirs. But since the overthrow of the last Fulah emperor and the occupation of Sokoto by the English in 1903, the Hausa nationality is under British auspices again ásserting its natural social, industrial, and commercial predominance throughout Central and even parts of West Sudan. They are excellent husbandmen, raising heavy crops of cotton, indigo, pulse, and cereals; they are no less skilful artisans and enterprising traders, dwelling in large walled cities and great commercial centres such as Kano, Katsena, Jakoba, whose intelligent and law-abiding inhabitants number many tens of thousands. They have also preserved the old military spirit, and largely enlist in the British service, displaying fine fighting qualities under their English officers.

Although the Hausas are a courteous and to some extent even a polished people, the utmost ferocity is displayed by the professional boxers in their pugilistic exhibitions, which frequently result in the death of one of the combatants. In these encounters, which are extremely popular, the protagonist, that is, the last man who has "beaten the record," leads off by advancing nearly naked into the ring, where he challenges all comers by crying out defiantly, "I am a hyæna! I am a lion! I can kill all that dare oppose me." Then another champion takes up the challenge, and the tussle begins by parrying with the left hand open, and hitting with the right, the blows being generally aimed at the pit of the stomach and under the ribs. When they close, one will clasp the other's head under his arm and pummel it with his fist, at the same time using the knees against his thighs and often even attempting to choke him or gouge out one of his eyes. The object is not to throw but to disable; so that it is not a wrestling but a real boxing match, in which the "fight to a finish" is to be taken in the strictest sense of the expression.

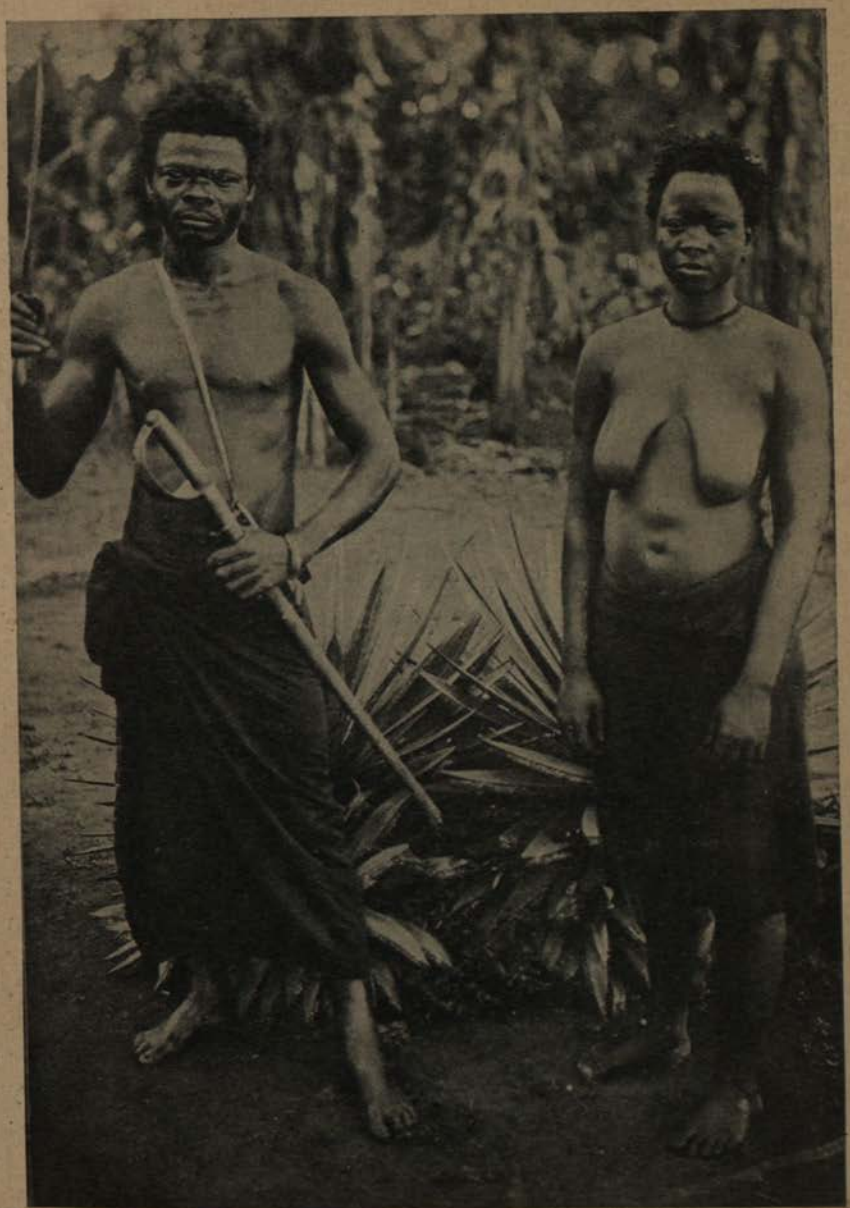


Photo per Mr. Paul Werner

FIG. 55.—WURI NATIVES, KAMERUN

Dwell on the Sudanese-Bantu borderlands; are all pagan Bantus

Round about the shores of Lake Chad are grouped four other historical Mohammedan nations—the *Kanembu* on the north side, the *Kanuri* of Bornu on the west, the *Baghirmi* on the south, and the *Mabas* of Waday on the east. Here the ethnical and social relations are far more complex than in the Hausa states. Islam has had more obstacles to contend with than on the more open central plateaux, and many of the heathen aborigines have been able to hold their ground either in the islands of the lake (*Yedinas*, *Kuri*) or on the swampy tracts and uplands of the Logon-Shari basin (*Mosgus*, *Mandaras*, *Makari*, and many others). It was also the policy of the Moslem states, whose system was based on slavery, not to push their religious zeal too far for fear of arresting the supply of slaves, since all converts are at once entitled to their freedom. Hence certain pagan districts were treated as convenient preserves to be raided from time to time just often enough to keep up the supply for the home and foreign markets. The organised razzias were always attended by a great waste of life, many perishing in defence of their homes, or through sheer wantonness. Besides about 1,000 actually captured, Barth writes that on one occasion "170 full-grown men were mercilessly slaughtered in cold blood, the greater part of them being allowed to bleed to death, a leg having been severed from the body."

In the wooded districts the natives have reverted to arboreal habits, taking refuge during the raids in the branches of huge bombax-trees converted into temporary strongholds. Round the trunk is erected a breast-high look-out, while the less exposed upper branches support strongly built huts and stores, where the natives take refuge with all their effects, and even their goats, dogs, and poultry. During the siege long ladders of withies are let down at night, when no attack need be feared, and the supply of water and provisions is thus renewed from hiding-places in the vicinity. In 1872 Nachtigal accompanied an expedition to a pagan district south of Baghirmi against one of these tree-fortresses, when the assailants, having no tools to fell the great bombax-tree, could only pick off a poor wretch now and then, barbarously mutilating the bodies as they fell from the overhanging branches.

Some of these aborigines disfigure themselves with the disc-like lip-ornament, which is also fashionable in Nyasaland, Alaska, and South America. The types differ greatly even in the same group, and while certain Mosgu tribes are of a dirty black hue with dilated

FIG. 56.—EAST SUDANESE SOLDIERS IN THE ANGLO-EGYPTIAN SERVICE

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nostrils, thick lips, coarse bushy hair and knock-kneed legs, others astonished Barth "by the beauty and symmetry of their forms, and by the regularity of their features, which in some had nothing of what is called the Negro type." The complexion varies from "a glossy black to a light copper or rather rhubarb colour," and one youth was met "whose form did not yield to the symmetry of the most celebrated Greek statues." But here we are near the borderland of the Sudanese and Bantu domains, where such contrasts are perhaps to be expected (Fig. 55).

Beyond Waday we enter the Anglo-Egyptian condominium of Eastern Sudan, where attention is at once arrested by the remarkable Negroid *Fúr* people who give their name to the state of Darfúr = "Furland." Although long subject to Moslem control, with a Sultan resident in El Fasher and arrayed in rich silken robes, a voluminous cashmere turban and white muslin muffler enveloping the face, with a gilt scimitar, a regal umbrella and feather fan, and above all a gold-embroidered sacred pouch containing a large assortment of amulets, the Furs never rose to great political power, and for many decades have been subject either to Egypt or the Mahdi usurper. They are really pagans who in religious and social respects present the strangest medley of Moslem and primitive usages. Thus in time of sickness recourse is had, not to Allah or the Prophet, but to the wizards who are called in to exorcise the demon of disease. This is usually done by writing a passage from the Koran on the inside of a cup and then washing it out with a little water, which, being swallowed by the patient, often effects a cure by the force of imagination.

There is a numerous class of "root-doctors," a sort of herbalists who gather certain roots supposed to possess magic power either as love-philtres or as charms for obtaining favours, or else for bringing about the death of an enemy, this being effected by burying the root wherever the shadow of the doomed person happens to fall. Burglars also have horns filled with roots which, when they break into a house at night, throw the inmates into a deep sleep, or make them blind or deaf, so that they know nothing of what is going on around them. Evil-doers can even transform themselves into lions, hyænas, cats, and dogs, and by these magic arts may revive three days after death, come out of their graves, and go away to other lands, where they again get married and lead a new life. Even the Sultan maintains a troop of necromancers, all of whom,

in case of any threatened danger, have the power of making themselves invisible by "melting into air, into thin air." Both the Sultan and the higher officials also keep troops of buffoons who are grotesquely garbed, and divert the Court with singing, dancing, barking like dogs, mewing like cats, and also act as public execu-

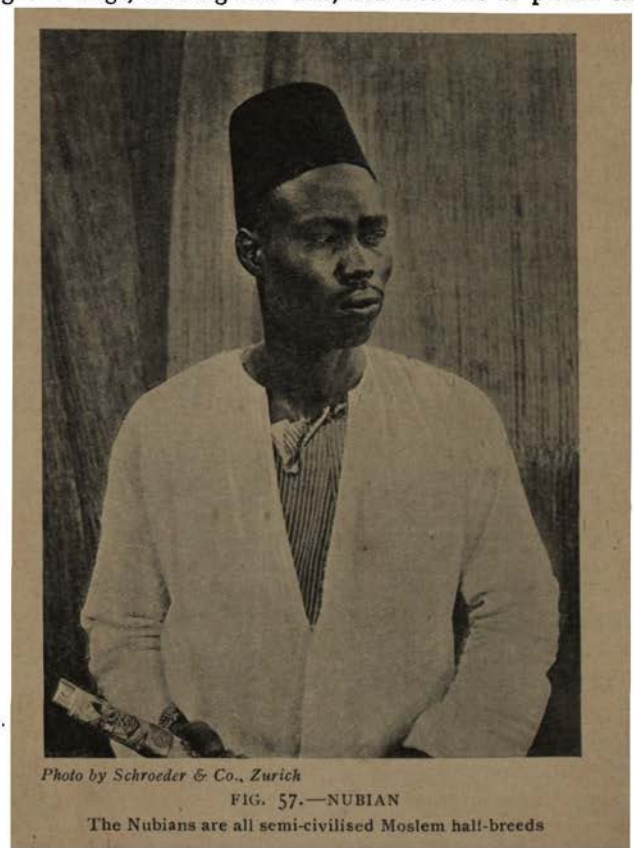


Photo by Schroeder & Co., Zurich

FIG. 57.—NUBIAN

The Nubians are all semi-civilised Moslem half-breeds

tioners, as if life itself were but a joke. The low culture of the people is shown in many other ways, as at the "wedding breakfast," for which several oxen, sheep, and goats are killed. But if the bridegroom cannot afford this outlay, he goes to the grazing grounds of his nearest relatives and hamstrings as many animals as are needed for the occasion; and should the owners protest they get knocked on the head and sometimes even killed.

Being great stock-breeders, the Furs settle most of their contracts by so many head of cattle, the dowry of the bride, for instance, being rated at from ten to twenty cows according to her personal charm. There is, however, a kind of currency consisting of strips of *damoor* cloth twelve by four inches, forty of which make one

Photo by M. Pierre Petit, Paris

FIG. 58.—NUBIAN WOMAN

" white cloth," and two of these one dollar. Damoor is a kind of coarse cotton fabric, the weaving of which with a primitive loom is the chief industry of the men, while field operations and harvesting are left mainly to the women and the slaves. Both in Darfur and the neighbouring province of Kordofan the most useful plant is the *heglyg* (*Balamites Ægyptiaca*) which serves a great variety of purposes. The fruit supplies several favourite dishes; the sprouts make a

Photo by M. Pierre Petit, Paris

FIG. 59.—A GROUP OF NUBIANS OF THE UPPER NILE

These Nilotic Nubians are sprung from the Pagan Nubas of Kordofan

good seasoning; the chewed leaves are applied as a poultice to wounds and sores; a good soap is yielded by the unripe fruit pounded to a paste; the wood burns at night like a lamp, and makes writing-tablets for the school children like our slates, while from the ashes is obtained a slightly bitter liquid salt. Lastly, the heglyg needs no cultivation, but grows spontaneously on these arid steppe lands, which but for it would be scarcely habitable.

Photo by Mr. L. Loat

FIG. 60.—SHILLUK NATIVE
Left Bank of White Nile

In Kordofan, which extends from Darfur to the White Nile, the most numerous people are the pagan *Nubas* who give their name to the Jebel-Nuba range, and are of a pronounced Negro type. From them are undoubtedly sprung the historical *Nubians*, who have for over two thousand years been dominant in the Upper Nile valley between Egypt and Berber. All speak dialects of the same language, but the Nile Nubians, at one time Christians, are now Mohammedans whose physical and moral characters have been profoundly modified by contact with both Semites and Hamites, and especially with the Moslem Arabs who conquered the whole land from Egypt to Khartum in the fourteenth century. The Nubians have preserved their distinct nationality, their speech, usages and traditions, but have allied

themselves with the Arabs in the slave-raiding expeditions which since about 1820 ranged from Khartum to the equatorial lakes and were not entirely suppressed till the overthrow of the Mahdists by Lord Kitchener in 1898.

In this region, which comprises most of Egyptian Sudan and extends beyond the Nile-Congo water-parting into the Welle basin, the chief tribes and nations—all full-blood Negroes and pagans—are the *Hammegs* of the Blue Nile (Figs. 60 and 61), the *Shilluks* and *Dinkas* about the Sobat confluence; the *Bari* and *Nuers* of the Bahr-el-Jebel (Fig. 61); the *Bongos*, *Mittus*, *Madi*, *Abakas*, *Mundus* and others about the western affluents of the White Nile; the *Mombuttus* (*Mangbattas*) and *Zandehs* (*Niam-Niams*) of the Welle lands. Politically the Welle groups are now comprised within the limits of the Congo Free State, while all the others belong to the Anglo-Egyptian Condominium, and have already been brought under the civilising influences of the Gordon College at Khartum. It is not the object of this noble institution to proselytise these aborigines, but only to raise them gradually in the scale of civilisation, and protect them against themselves and others by suppressing all slave-raiding, as well as the ordeals and human sacrifices connected with witchcraft,

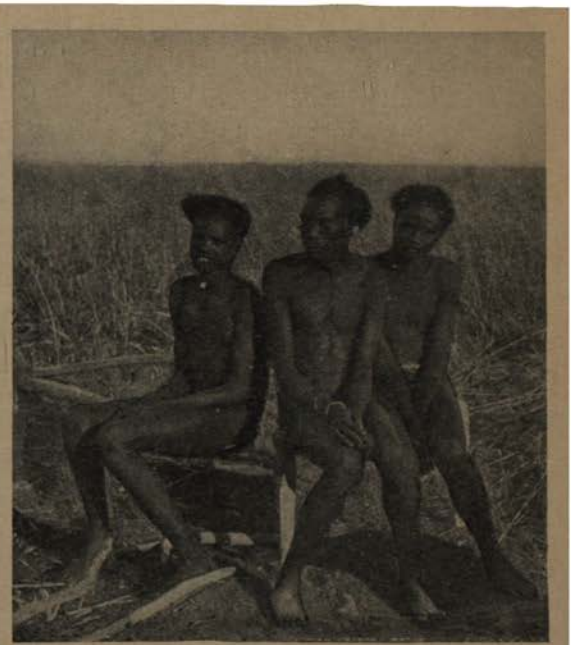


Photo by Mr. L. Loat

FIG. 61.—NUERS, WHITE NILE

ancestor-worship, and the other barbarous practices of their primitive beliefs.

These practices need not be described in detail, since they everywhere present much the same features as those of other Negro communities. But reference may be made to certain local peculiarities, such as the belief of the Bari people that their chiefs are rainmakers, though the office is exercised at their peril. If no rain comes after the offering of a number of goats, an ox is sacrificed and a great feast held with much drumming, and if the rain still holds off for three weeks the rainmaker is killed, and his cattle divided amongst his subjects. He has also the power of keeping off the rain by whistling and sweeping away the threatening thunderstorm with a wisp of grass to represent a broom. But this, too, may fail, and Captain A. J. Bramly tells us that on one occasion "a storm came up which no sweeping or whistling would persuade to move on. I had thirty inches of water in my tent that night." South of the Bari are the Madi and the Acholi, mighty hunters who organise great beats, and drive the game before them into nets cunningly hidden in the long grass, in which they get entangled. A more barbarous way is to surround a herd of elephants, set fire to the grass, and spear the half-blinded beasts as they try to force their way through.

Deng-deet, chief god of the great Dinka nation, is the rain-giver, and in all other respects described as a Dinka chief arrayed in royal robes, an ostrich-feather head-dress and leopard-skin mantle. To this anthropomorphic deity corresponds the *Micama* of the neighbouring Shilluks, who, like the Jehovah of the Israelites, is the creator of good and evil (*Isaiah* xlv. 7), and communicates his mandates to the *mek*, overlord of the whole nation. Like the Madi, the Shilluks are great hunters, and will attack an elephant single-handed. Gessi tells us of a certain Duma who, after killing many of these huge beasts, was at last hurled by one of them fifteen feet into the bush. Escaping with a few scratches, he said to his admiring friends, "I will rather eat my wife seven times than not take my revenge." He took it by killing nine others in one day, after which he called the people together and said, "Come help me to transport the tusks, and take as much meat for yourselves as you like (Figs. 62 and 64)."

Despite the allusion to wife-eating these Nilotic Negroes are not cannibals, like the Mangbattas and Zandehs of the Welle basin,

Photo by Mr. L. Loat.

FIG. 62.—HAMMEGS, BLUE NILE

In this region both of these nations had founded powerful states which were first weakened by the Arabo-Nubian slave-hunters, and then annexed by the Congolese Government. During their flourishing time the travellers Schweinfurth and Junker tell us that in the Welle lands human flesh was an article of daily consumption, and describe scenes of cannibalism which almost exceed the limits of credibility. After a battle the victors feasted on the slain, and fattened the captives for the royal larder and the local markets. Yet these peoples are skilled husbandmen, and cultivate some of

Photo by Mr. L. Loat

FIG. 63.—HAMMEGS, BLUE NILE

the industrial arts, such as iron and copper work, weaving, pottery, and wood-carving with great success. Here again it has been noticed, as often elsewhere, that the tribes most addicted to cannibalism usually excel in mental qualities and physical energy. Nor are they strangers to the finer feelings of humanity, and above all the surrounding peoples the Zandehs are distinguished by their attachment to their women and children.

A curious fact, noticed by Junker, is that these as well as other Negroes display quite a surprising understanding of prints and pictures of plastic and other objects such as is seldom shown by

the Arabs and Hamites of North Africa. Riongo, an Unyoro chief, was able to arrange photographs in their proper order and to identify those of the Shuli and other tribes known to him, whereas an Egyptian pasha in Khartum could never make out how a human face in profile showed only one eye and one ear. He took the portrait of a fashionable Parisian lady in extremely low dress for that of the bearded American naval officer who had shown him the photograph. It would seem as if amongst Moslem people the sense of figurative art had been deadened by the Koranic precept forbidding the representation of the human form in any way.

Photo by Mr. L. Loat

FIG. 64.—SHILLUK, WHITE NILE

The Negroid Bantus

In Bantuland, comprising nearly all the southern section of the continent, the multitudinous Negroid populations often differ very little from the Sudanese Negroes. The assumption is that they are never full-blood but always half-caste blends of blacks with Caucasian Hamites or Semites. But we have seen that great numbers, in fact the majority, of the Sudanese are made up of the same elements, so that it is not surprising that the members of the two great divisions are not everywhere physically distinguishable from each other. Here it is that the language factor is of such paramount importance, since, as already pointed out, all Bantus without exception speak dialects of the same mother-tongue, while the greatest possible linguistic confusion prevails in Sudan. This long extinct Bantu mother-tongue, which, like the Aryan, Mongolo-Turki and some other great stock-languages, ranges in

its numerous progeny over a vast area, is distinguished by several remarkable qualities apparently quite beyond the mental capacity of the natives themselves. "We find them peoples whose language is superior to themselves, illiterate folk with an elaborate and regular grammatical system of speech of such subtlety and exactness of idea that its daily use is in itself an education" (Rev. W. H. Bentley). This great authority refers in enthusiastic language to the ideal perfection of the typical Kongo tongue, its richness, exactness, and niceness of expression, so precise, clear, and truthful that it lends itself in no way to the quibblings, equivocations, and illogical perversions that abound in the European languages. So great is its structural regularity that there are virtually no exceptions. Nor are these high qualities peculiar to Kongo, dominant on the west coast about the Congo estuary, but are equally characteristic of the whole Bantu family. "Identical rules, words, forms, and turns of expression are spread over the whole area, and are found amongst peoples who can have had no intercommunication since their first separation, such as the languages spoken at the Cameroons and in Zululand, which are 3,000 miles apart." The widespread possession of these qualities points to their existence in the parent stem, and the explanation doubtless is that this wonderful form of speech was evolved, not amongst the Negroes proper, but by the northern Hamites, and by them imposed upon the black aborigines, just as the Aryan tongues were imposed upon the Neolithic inhabitants of Europe by the proto-Aryan conquerors advancing from the Eurasian steppe lands.

In the Bantu system the most marked feature is the part played, not by postfixes, as mostly with us, but by prefixes combined with alliterative concordance. Of these prefixes there is a large number which serve to group the nouns in so many classes, to indicate the singular, the plural, the language, the country, and many other purposes. Thus, from a stem *ntu* = personality, we get *muntu*, a person, and *abantu*, *bantu*, persons, people, which is the term chosen by Bleek as the collective name of the whole family. So from a stem *ganda* come Bu-ganda = Gandaland, Mu-ganda = a Ganda native, Ba-ganda = Ganda natives, Lu-ganda = the Ganda language, and so on. Then the alliteration is determined by the nominal prefix which must be repeated with the pronoun, the adjective, and the verb agreeing with the noun. As in Latin *filius*, *filia* require the final agreements *-us*, *-a* (*filius meus*, *filia*

mea), so in Bantu the plural ma-tadi = stones (from *etadi*, stone) requires the initial *ma* to be repeated with all the dependent words, as in—

O ma-tadi ma-ma ma-mpembe ma-mpwena
The stones these white great.

But the prefixes often differ greatly in the different dialects, and to these differences are due the perplexities and confusion that prevail in the nomenclature of the Bantu lands. Thus the Swahili of Zanzibar

Photo by Mr. Ernest Gedge

FIG. 65.—A GROUP OF WANDOROBO AND MASAI
The Wandorobo are skilled hunters who supply the Masai with game

have *wa* for *ba*, *ki* for *lu*, and *u* for *bu*, so that with them Baganda, Luganda, and Buganda become Waganda, Kiganda, and Uganda. Hence the practice of those writers is to be recommended who in all cases use these more familiar Swahili forms alone. Such is the doctrine which has hitherto been taught by Bleek and all other sound students of the Bantu languages. But now Mr. J. F. van Oordt has started a new theory (which cannot here be discussed), upsetting all the old ideas and bringing the tall Bantus and their speech from the Malay Peninsula pygmies through Assyria and Babylonia to Somaliland and thence by sea to equatorial Africa,

whence they ranged gradually over all the southern continent. (*The Origin of the Bantu*: Cape Town, 1907.) The theory, based exclusively on weak and far-fetched linguistic arguments, would scarcely call for notice but for the fact that it bears an official character, having been prepared with the aid of the Cape Government and presented as a "Report to both Houses of Parliament."

These Bantu tongues are spoken by probably over 50,000,000 natives, who may be grouped in four main geographical divisions: 1. *East Central Africa*, from about the equator to the Zambesi delta: Waganda, Wanyoro, Wapokomo, Wagiryama, Waswahili, Wazambaro, Wanyamwezi, Makua. 2. *The Congo basin and Nyasaland:* Babanda, Bangala, Manyuema, Bakuba, Tushilange, Balolo, Warunga, Wafiba, Manganja, Wayao. 3. *West Central Africa*, from the Kamerun to Angola: Batanga, Duala, Bubi, Mpongwe, Ashango, Oshebo, Bateke, Cabinda, Eshi-Kongo, Abunda. 4. *Africa south of the Zambesi:* Zulu-Xoa (Zulu Kafirs), Bechuana and Basuto, Mashona, Makaranga, Ova-Mpo, Ova-Herero.

The Eastern Bantus

Before the recent extension of the British rule from the Indian Ocean to the Ruwenzori highlands, the Bantu peoples grouped round the shores of Lakes Victoria and Albert Nyanza were constituted in a number of separate kingdoms, the most powerful of which were Uganda, Unyoro, and Karagwe. But these states traditionally formed part of the vast Kitwara empire which comprised the whole of the lacustrine plateau now partitioned between England and Germany. The mythical founder of this mighty monarchy was Kintu, the "Blameless," at once priest, patriarch, and potentate, who came from the north ages ago with one wife, one cow, one goat, one hen, one banana-root, and one sweet potato, and thus was the wilderness soon peopled, stocked, and planted with these things which still form the staple food of those lands. Then the people waxed wicked, and Kintu, weary of their evil ways, disappeared one night, though nobody believed him dead, and a long line of his shadowy successors spent most of their time in looking for him. One of these was Kimera, a mighty giant who left his footprints on the rocks where he trod, and with him was the magician Kibaga, who could fly aloft and kill people by hurling stones down upon them. Then came King Ma'anda,

in whose time a peasant, obeying the directions of a thrice-dreamt dream, went to a place in the forest where was an aged man on a throne between two rows of armed warriors, all fair as white people and clothed in white robes such as are still worn in Uganda. Then Kintu, for it was he, sent for Ma'anda, who in a fit of passion speared an innocent man to the heart, whereupon Kintu again vanished with all his warriors and was never seen again. But in

Photo by Rev. J. B. Purvis]

FIG. 66.—TESSO WOMEN NORTH OF MOUNT ELGON, UGANDA

A branch of the Nandi nation near Lake Salisbury

some places Kintu alternates with *Mulungu* as the name of the Supreme Being, the great ancestor of the people.

Then follows other legendary matter till authentic history is reached with the ferocious Suna (1836-60), father of the scarcely less ferocious M'tesa, whom Stanley describes as one of the most capricious potentates that ever ruled in Africa. After his death in 1884 Uganda and the neighbouring lands passed rapidly through a series of astonishing political, religious, and social vicissitudes resulting in the present *pax Britannica* and the conversion of large numbers, some to Islam, others to one form or another of Christianity.

Since the establishment of harmony amongst the various sects, real progress has been made, and the Waganda especially have displayed a remarkable capacity for acquiring a knowledge of letters and of religious doctrines both in the Protestant and Catholic communities. Printing presses, busily worked by native hands, are needed to meet the increasing demand for a vernacular literature in a region where blood had flown continually from the disappearance of "Kintu" till the British occupation.

Yet the people are still to some extent in the tribal state, being divided into clans each with its animal crest or totem, and with their exogamous (*extra*-tribal) marriage rites and restrictions, just as amongst the Australian savages. There are the "Grasshoppers," the "Sheep," the "Crocodiles," and many others, while the king's clan is the royal tribe of the "Princes," that is, the Wahuma, or "Northerners," as the term is understood in Uganda. Although despised by the masses as being wandering herdsmen, these "Princes" enjoy royal privileges, such as that of wearing brass or copper anklets, and their social position supplies another proof that their forefathers came from Gallaland as conquerors, and only gradually merged with the black aborigines, a process still everywhere going on throughout East Central Africa. The Wahuma have reminiscences of a higher civilisation, and apparently of Christian traditions, derived no doubt from Abyssinia. They say they had once a sacred book, the observance of whose precepts made them the first of nations. But it was left lying about, and so got eaten by a cow, and since then when cows are killed their entrails are carefully searched for the lost volume.

In the eastern protectorate between Uganda and the coast, the Wakikuyu, Wapokomo, Wagiryama and other Bantu tribes stand generally at a low stage of culture, with a loose tribal organisation, a fully-developed totemic system, and a universal faith in magic. But there are no priests, no idols or temples, or even distinctly recognised hereditary chiefs or communal councils. Special interest attaches to the Wagiryama of the district below Mombasa, whose crude religious notions throw some light on the origin and nature of ancestor-worship and other primitive beliefs. There is a vague entity called a "Supreme Being," who ranges all over East Bantuland under the name of *Mulungu* and several other contracted forms of *Munkulunkulu*, "Great Grandfather," a great or aged person, eponymous hero or the like, growing out of ancestor-worship

and deified in various ways as the Preserver, the Disposer, and especially the Creator.

The Wagiryama suppose that from his union with the earth all things have sprung; that human beings are Mulungu's hens and chickens, and that the departed souls are potent for good or evil. Hence to keep them friendly, honours are paid to the "elder relatives," and the souls of the whole nation are worshipped on public occasions. They may appear in dreams and express their wishes to the living. They ask for offerings at their graves to appease their hunger or thirst, and such offerings are often made with a little flour and water poured into a coconut shell let into the ground, the fowls and other victims being so killed that the blood shall trickle into the grave. Then the dead are called on by name to come and partake, and bring their friends with them, these also being mentioned by name. Or when beer is a-brewing some is poured out on the graves with the prayer that the dead may drink, and when drunk fall asleep, and so not disturb the living with their brawls and bickerings. They are all in fact still human beings, subject to the same feelings, passions, and whims as in this life. Some are even poor weaklings on whom offerings are wasted. "The Shade of So-and-so's father is of no use at all; it has finished

From "The Uganda Protectorate," by permission of Sir Harry Johnston, K.C.M.G., K.C.B.

FIG. 67.—ALURU WOMAN AND CHILD FROM WADELAI

Akin to the Madi of the Bahr-el-Jebel

up his property and yet he is no better," was a native's comment on a series of sacrifices a man had vainly made to his father's shade to regain his health. Mulungu was originally a malevolent deity, and though now harmless or indifferent to mundane things, his votaries still pray, not as Christians do to be remembered of the saints and heaven, but to be forgotten by him, so that they may live and prosper.

Far removed from such crass anthropomorphism are the kindred *Waswahili* ("Coast people," from Arab *sahel* = coast) of Zanzibar and the opposite mainland, who by long contact and intermingling have become largely Arabised in dress, religion, and general culture. They are a seafaring, barter-loving race of slave-holders and slave-traders, strewn in a thin line along a thousand miles of creeks and islands; inhabitants of a coast that has witnessed incessant political changes, and a succession of monarchical dynasties in various centres. Although numbering scarcely a million altogether, the Waswahili have in recent times acquired almost greater prominence than any other Bantu group, thanks mainly to their adoption of Islam, which has supplanted the old Bantu ancestor-worship and profoundly affected the whole family life. Like the northern Nubians they have identified themselves with the Arabs, whose traders and raiders have overrun half the continent. But the Arabs have never succeeded in imposing their language on any of the Bantu peoples, and the result is that, not Arabic but Ki-Swahili has become the great medium of intercourse throughout East Central Africa.

Nor have Arab civilising influences penetrated very deeply into the seething mass of heathendom, the gross superstitions, and utter savagery that still prevail in German East Africa between the Swahili coastlands and Lake Tanganyika. No more startling contrasts can be imagined than those, for instance, that have been observed between the Moslem coastlanders and their western neighbours, the pagan *Wazarambo* of the Rufiji River, who still go naked but for a fringe of grassy fibre, slash their cheeks with deep gashes (their method of tattooing), knead their hair with clay and grease into towering head-dresses, use poisoned arrows, burn the wizard and all his family, throw twins to the bush, or expose to wild beasts children born on unlucky days.

From "The Uganda Protectorate," *by permission of Sir Harry Johnston, G.C.M.G., K.C.B.*

FIG. 68.—JA LUO FISHERWOMEN AND THEIR BASKETS
Nilotic negroes of Kavirondo, N.E. coast of Victoria Nyanza

The Central Bantus

If we add cannibalism in some of its most repulsive forms to this picture of human brutality, the description will apply equally well to the *Ba-Bisa* of Lake Bangweulu, to the *Manyuema*, and most of the other Bantu aborigines of the Congo basin (Fig. 70). But there are some notable exceptions, such as the semi-cultured *Balolo* ("Men of Iron"), whose territory is enclosed northwards by the great horseshoe bend of the Congo, and especially the *Tushilange* nation about the Lulua affluent of the Kassai River.

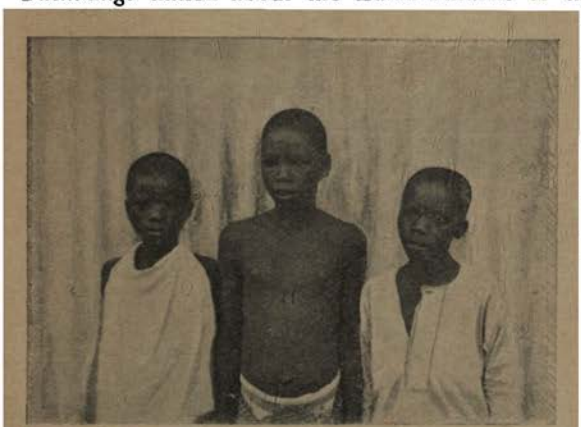


Photo by Miss Palmer

FIG. 69.—NYASA CHILDREN

These are the people whom Wissmann describes as "a nation of thinkers with the interrogation 'why' constantly on their lips." They are thoroughly honest, brave to foolhardiness, faithful to each other, and one of the few African tribes that show genuine affection for their wives and children. Their territory, significantly called *Lubuka*, the "Land of Friendship," is the theatre of a remarkable social revolution, carried out independently of all European influences, in fact before the advent of any whites on the scene. It was started by the secret brotherhood of the *Bena-Riamba* ("Sons of Hemp") about 1870, when the nation became divided into two factions over "the Tariff Question," that is, whether the country should be thrown open to free foreign trade or not. The king having sided with the "Progressives," the "Conservatives" were worsted with much bloodshed, whereupon the "open-door" policy was adopted. Trading relations being thus established with the outer world, the custom of *riamba* (bhang) smoking was unfortunately revived through the Swahili pachmen

from Zanzibar. The practice soon became associated with strange mystic rites followed by a general deterioration of morals throughout Tushilangeland.

In Nyasaland the most characteristic peoples are the *Wayao*, Livingstone's Ajawa, and the *Manganja* (A-Nyanja) aborigines. Having acquired a certain degree of culture from long contact with the Mussulman peoples, the Wayao have sometimes passed for Mohammedans, and during the slave-raiding days they generally acted

From a native photograph per Miss M. Kingsley

FIG. 70.—NATIVES OF FRENCH CONGO
Are all pagan Bantus and mostly cannibals

as a sort of middlemen between the inland populations and the Arab and Swahili traders on the seaboard. But most of them still adhere to the old pagan practices, and at the funerals of chiefs a few women and slaves are said to be secretly sacrificed or buried alive. It is even stated that cannibalism is still indulged in by the great chiefs, who often hold feasts of human flesh in secret. One headman is mentioned who made feasts of this kind and then invited Mohammedans and other strangers to partake of the fare, telling them that it was goat's meat, of which the coast people are very fond. Chuma, Livingstone's faithful attendant, was an Ajawa.

Although the Scottish missionaries of Blantyre have laboured for many years amongst the Manganja, the bulk of the nation are still addicted to heathenish practices of all kinds. The atrocities connected with witchcraft, the cruel ordeals and human sacrifices, are of course no longer tolerated by the British Administration. But the belief in gods not always distinguishable from demons, in their manifestations, omens, portents, oracles, divination, magic, and endless other superstitions, knows little abatement. The treatment of sickness is largely by charms accompanied by much senseless mummery intended to thwart the arts of the sorcerer, to whom all diseases are attributed. The diviner is the great adviser of the people in all their troubles. In giving their responses they shake a small gourd filled with pebbles, and inspect bits of sticks, bones, claws, shards which are kept in another gourd. The witch-detective is at the head of the divining profession, and is referred to in almost every case of death.

The spirits of the dead are the gods of the living, and their temples are the great trees that overshadow the dead men's houses; and if no trees grow there, then they erect a little shrine where they perform their simple rites. But these gods are not confined to one place. In answer to prayer they may escort a man on a dangerous journey and see him safe back. When driven from their homes by war, the manes may go with them to their new homes. They may be found in the village, in the fields, in the dark forests, and the spirit of an old chief may have a whole mountain to himself, but will dwell chiefly on the cloud-capped summits, to receive the worship of his votaries and send down the refreshing showers in answer to their prayers and offerings. He may appear to the people in dreams, or reveal himself to the prophetess, perhaps his former chief wife, and communicate his wishes at night, and these oracles she may deliver in a state of ecstasy, when the midnight stillness is broken by her wild shrieks and ravings. Or the god may appear in an animal form, as a lion, a panther, and especially a snake; and if a man happen to kill such a snake, he apologises to the offended deity, saying, "Please, please, forgive me, I did not know it was your snake." But the gods are approached only by the headmen, who are at once temporal rulers and the recognised high priests of the community, and if from home the chief wife may act, or if both be away, the younger brother, for the worship is more a public than a private matter. Naturally the people prefer

their petitions presented through the village chief, who is more closely related to the village god, and may be expected to have more influence with him than a stranger. Thus the chief represents and is responsible for all his subjects both here and in the next world, which is conceived to be peopled the same way as is this. The departed rulers have their wives, and slaves, and companions as before, and after death the natives are literally "gathered to their fathers."

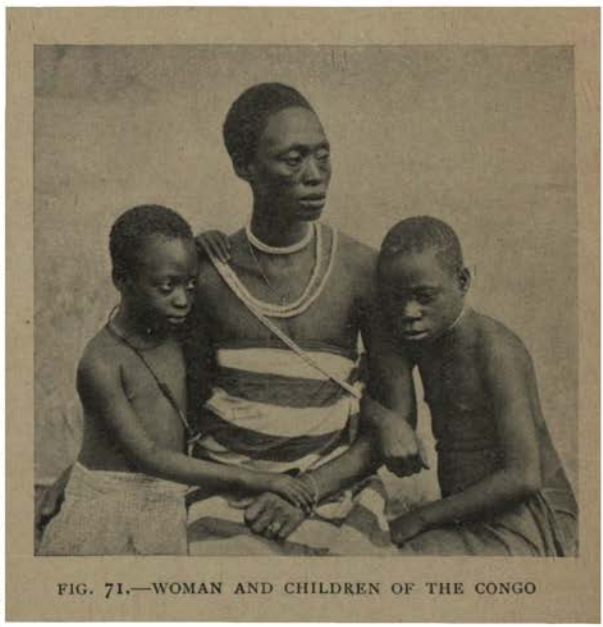


FIG. 71.—WOMAN AND CHILDREN OF THE CONGO

Formerly the offerings included human beings, who were securely bound to a tree, and if devoured by a wild beast during the night, the offering had been accepted. Or else they were tied hands and feet and thrown into the lake or river with a large stone round their neck, so that they were either drowned or seized by the crocodiles. Now the offerings are confined to a goat, a fowl, a bale of cloth, flour, bhang, tobacco, or beer, which is both food and drink. It is a thin gruel extracted from maize or millet, and a wholesome beverage if not drunk to excess. But, like Porson, the natives will drink anything, even stagnant water, which they throw into the mouth by the handful. Maize and millet serve also for a kind of porridge, which takes the place of bread, and is eaten with beans or meat, but without salt. The men despise both ornaments and clothes, except perhaps a square foot of cloth or a bunch of foliage, or a leopard's skin. But the women deck themselves with beads

and bangles, brass or iron armlets and anklets, and the universal *pelele*, a wooden disc, worn in the upper lip. A small hole bored

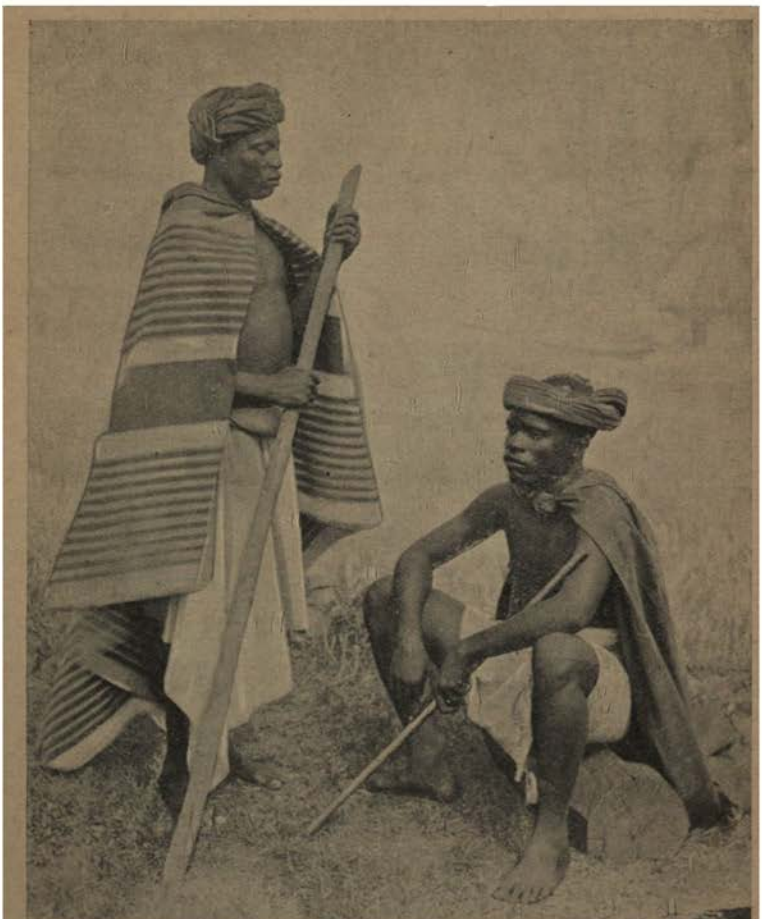


FIG. 72.—CONGO MEN

in the lip is gradually widened by the insertion of thicker and thicker stalks of grass till large enough to receive the ring, which may be three or four inches round. In fact, they say the bigger the better, as it makes them look "pretty."

The Western Bantus

On the west coast the only historical people are the *Eshi-Kongo*, who had founded a powerful state south of the Congo estuary before the advent of the Portuguese in 1491. The term "Kongo," from which the great river, formerly called *Zaire*, takes its present name, has not been explained, but appears to be the title of one member of a "Trinity," of which the other two are *Nzambi*, "Mother of Congo," and *Deisos*, evidently a Portuguese formation. The idea of this native trinity may thus have been derived from the Catholic religion, which was at first preached by the missionaries with great success, many thousands being baptized, including the *Mfumu* ("Emperor") himself. His capital, Mbanza, was re-named San Salvador, as it is still called, and on him were lavished titles and honours which are also still borne by his degenerate descendant, the Portuguese State pensioner, "Dom Pedro V., Catholic King of Kongo and its Dependencies." But Christianity never took hold of the people, and heathenish practices of the worst description everywhere survive on both banks of the Congo estuary jointly with the crucifixes, banners, and other religious emblems handed down as heirlooms and regarded as potent fetishes by their owners. The Cathedral of San Salvador is in ruins, but the memory of the Passion is kept alive by the Cabinda people, north of the Congo, who to the other atrocities inflicted on witches and wizards have added crucifixions as described and illustrated by R. E. Dennett. The execution is presided over by the Badungo, a mysterious being disguised in a hideous double-faced mask and enveloped in a loose garment of dried banana or plantain leaves, and armed with a long wooden sword, while the victim is nailed hands and feet high above the ground to a large tree, the torture being increased by a heavy slave-stick looped round his neck. Yet these Cabindas are really an intelligent, active, and even enterprising people, and such shrewd traders that they have been called the Jews of West Africa.

After the fall of the Congo empire, the *Sonho* people south of the Congo estuary, and most of the other surrounding aborigines, asserted their independence and revived all their old pagan practices intermingled with European customs introduced by the traders. The neighbouring *Mushi-Congos*, who claim to have sprung from the trees, have but few domestic idols in their huts, but nearly all

natural objects are real fetishes, that is, are animated by indwelling spirits, and every unexplained natural phenomenon seems to them some supernatural prodigy, or the work of some potent magician. Women often devote their firstlings to the service of the fetishes, and from their childhood these future priests are taught by the great fetishists the occult arts, as how to beat the magic drum, to utter the spells and incantations, to make the proper gestures and

From "The Uganda Protectorate," *by permission of Sir Harry Johnston, K.C.M.G., K.C.B.*

FIG. 73.—NATIVES OF THE UPPER CONGO, NEAR THE ARUWIMI (SHOWING CICATRISATION AND TEETH-SHARPENING)

Are pagan Bantus and cannibals

contortions required for conjuring the spirits or dispelling bodily ailments.

Amongst the *Bambas* the puberty rites are attended by a long period of trials for initiation into the state of manhood. During this period the young men, formed into temporary republics in the recesses of the forests, dwell entirely apart from the rest of the tribe, absorbed in the study of the magic virtues of the herbs, trees, and animals, and in concocting the various "medicines" which they are required carefully to preserve during their whole life as a protection against all misfortunes. The king of the Bambas, whose

ancestors were invested with the office of commander-in-chief by the Emperor of Congo, is said to be now the keeper of the great fetish who dwells in a sacred grove inaccessible to all strangers. This mysterious being remains invisible even to his worshippers themselves, and although he is supposed to be mortal, his priests gather up his remains, and from these the god springs ever into new life, just as the Tibetan Dalai Lama is supposed never to die.

Still more remarkable is the theory that all the members of the tribe have in the same way to pass through a temporary death, and it is reported that when the priest shakes his calabash, full of all sorts of charms, the young men are thrown into a cataleptic sleep, falling like dead bodies on the ground. They remain in this comatose state for three days, then returning to the life which they henceforth consecrate to the worship of the fetish by whom they are supposed to have been resuscitated. Some, however, wake up in a drowsy state, and only gradually recover the memory of their previous existence. But, whatever be the practices of the Bamba magicians, it seems probable that they really possess this power of throwing the young men into a cataleptic state outwardly resembling death. Those who have not passed through this ceremony of the new birth are universally despised and forbidden to join in the tribal festivities.

Strange traditions are reported by Magyar about the *Bunda* people, a large nation who occupy the uplands extending south from the Cuanza River. They appear to have come from the north-east about the middle of the sixteenth century. Their ancestors, who were fierce cannibals, were constantly waging war against all the surrounding tribes in order to procure human flesh, and when they had no longer any enemies to fall upon, they began to kill and devour each other. The whole race was thus threatened with extinction by these everlasting butcheries, when, according to the legend, there was constituted the secret society of the *empacasseiros*, or "buffalo-hunters," who pledged themselves no longer to eat any flesh except that of the wild beasts of the forest. The members of this association were distinguished by a buffalo-tail tied round their head, and rings formed by the dried entrails of the same animal coiled round their arms and legs. In course of time the confederates became powerful enough openly to revolt against the cannibals, Conservatives of the old usages. But being compelled to quit the country, the Liberals crossed the Upper Cuanza towards the

west, and settled in the territory of the *Bailundos* and neighbouring districts, where they gradually learned the art of husbandry and became fast friends of the Portuguese. Their numerous bands, numbering at times as many as 30,000 warriors armed with bows and arrows, took part with them in the early "black wars" by which Angola, with its extensive dependencies, was gradually brought under Portuguese jurisdiction. The cannibal Conservatives who remained behind were now too weak to maintain their superiority over the surrounding populations, by whom they appear to have been slowly

Photo by the Trappist Mission, Mariannhill, Natal

FIG. 74.—ZULUS GRINDING CORN

absorbed. But the Buffalo-hunters are another instance of an internal revolution brought about by an intelligent Bantu people without the aid of European or other outside influences.

Farther inland the most numerous and still perhaps the most powerful nation are the *Bangalas* of the Quango River, who also acquired some of their religious notions from the Roman Catholics of the Congo empire. This is shown, for instance, in the word *santo*, which is the Portuguese "saint," but is now applied in a general way by the Bangalas to an inferior order of invisible beings, such as our spooks, trolls, and hobgoblins. These Bangalas are

noted for the great respect which they show to the dead, and especially to their departed chiefs, whom they honour with solemn obsequies which often last several days. Dr. Büchner has given us a graphic account of such a "state funeral" which he witnessed in the year 1880. Belenge, eldest son of the head chief, had been suddenly taken ill and carried off in two days, although the fact was not announced in the first instance by the officials. This was because it is not etiquette for them to be the first to utter the ominous words "death" or "dead." Hence the news is only given

Photo by Trappist Mission, Mariannhill

FIG. 75.— ZULU-KAFIRS

on some question being put, as, for instance, "How is So-and-so?" To this the courtier will shrug his shoulders with troubled, downcast look, whereupon the inquirer will ask, "Dead?" Then the answer will be "Dead," and the fact officially announced with the explanation, as in this instance, that the chief's son had lost his life through the wicked forest fiend Kosh, probably aided and abetted by some malicious wizard in human form. Now came the relatives from near and far, and the whole neighbourhood fell into a state of intense commotion with moanings and wailings interrupted by interludes of uproarious hilarity. All the drums and other noisy

instruments that could be procured were now requisitioned; pigs, goats, and cattle were sacrificed, beer and spirits flowed freely, and whoever had a gun brought it with him in order from time to time to blaze away over the heads of the seething masses. The whole night long till the grey dawn these wild scenes are kept up, increasing in intensity in the flickering and lurid glare of great bonfires. Only during the forenoon there is a little respite, but towards the evening it all breaks out again, all are once more on their legs, and the revelry grows fast and furious.

After the tom-toming, yelling, singing, dancing, and shooting had lasted two nights, arrangements were made for the burial on the third day. Each evening at sunset the deceased had been brought out before the door of his hut, bound fast in a sitting posture to a chair-like frame of rough stakes, the idea being that he also should have a share in the festivities got up in his honour. Then shortly before sunrise he was again withdrawn into the hut.

Now the chief gave a reception to two famous medicine-men to give his orders about the burial. But they would have nothing to do with the body, as they seemed to fear the wicked Kosh might destroy them too. They, however, had to yield and obey the chief's orders. In the open space facing the hut of the deceased, the chief's relatives sat in groups, the scene presenting some picturesque effects of parti-coloured robes, ornamental head-dresses, and a cheerful gossiping crowd, but not a trace of mourning except on the part of the women—his mother and two wives—who sat together moaning and groaning close to the bier.

The two medicine-men had meantime made a mysterious brew of roots and herbs in two pots, in which they now dipped bunches of foliage and sprinkled the dead and the living groups with the mystic concoction, as against the plottings of Kosh and the wizards. Now the bier appeared, borne by four youths, who were presently directed to the back of the hut, where a dental operation had to take place. For Belenge had been a great hunter, and to prevent his skill from perishing with him, one of his incisors had to be secured and used as a hunting charm.

This done, the body was again brought forward and subjected to a searching "cross-examination," to find out by its own confession the real cause of its death, whether Kosh alone or some sorcerer, or any of the "santos," or all combined. The deceased seemed to show very great reluctance to speak out, and the assembly,

Photo by Trappist Mission, Mariannhill, Natal

FIG. 76.—A GROUP OF ZULU-KAFIRS

Since the wars they have become very sociable and hold large family gatherings

growing impatient, began to abuse him, and ask, "Are you going to keep us here all day? You see the storm is rising in the distance; the clouds are banking up, it is beginning to rain, and we shall get wet. Come, speak out and tell us who caused your death."

At last it was generally agreed, or at least tacitly understood, that Belenge had declared from first to last that he had been killed neither by witchcraft alone, nor yet by Kosh alone, but both had worked together to compass his end. A fetishist or magician had given Kosh power over him, and so he was then struck down. Thus was concluded the questioning, which had lasted about three hours.

After a last farcical exhibition, in which the body was made to sway backwards and forwards in tune with some funeral music, which meant that it was dancing itself to the grave, or, as we should say, following the "Dead March in Saul," the assembly dispersed, and Belenge was carried off to be interred in a neighbouring grove, which had been set apart as the village cemetery.

Here again we plainly see how even these more cultured Bantus have not yet quite realised the nature of death. They do not understand that man must die; hence at each demise the question always is, Of what did he exactly die? Who brought about his death? As much as to say, but for such and such a fiend, such and such a wizard, he might be living now, he might never die!

The Southern Bantus

South of the Zambesi the Bantu populations comprise three main sub-groups: *Zulu-Xosa* in the south-east; *Bechuana* with the kindred *Basuto* in the centre; and the *Ova-Herero* and kindred *Ova-Mpo* in the west. The Zulu-Xosas, that is, the Ama-Zulus of Natal and the Ama-Xosas of Cape Colony, are now commonly called "Kafirs," from the Arabic word *Kafir* ("Infidel") applied by the Mohammedans to all the non-Moslem peoples of East Africa. Of all the Bantu peoples they are certainly the most warlike, and socially perhaps the most advanced, hence are usually regarded as typical Bantus in a pre-eminent sense. They are comparatively recent arrivals in their present territory, whence they expelled the Bushmen and the Hottentots probably not more than 500 or 600 years ago. During the long wars with the English (1811–77) this territory extended much farther round the coast than at present. But the lost ground in this direction was amply compensated after the

establishment of the Zulu military power under Dingiswayo and Chaka (1793–1828), when disciplined Zulu bands ranged northwards to Lake Tanganyika, and in several places founded aggressive states on the model of the terrible despotism set up in Zululand. Such were, beyond the Limpopo, Matabililand, established about 1838 by Umzilikatsi, father of Lobengula, who perished in a hopeless struggle with the English in 1894, and Gazaland, whose last ruler, Gungunhana, was deposed by the Portuguese in 1896, while Cetywayo, last of Chaka's successors, was overthrown and Zululand attached to Natal in 1879. Since then the Zulu-Xosas have ceased to be a political force in South Africa (Figs. 76, 77, 79).

Photo by Trappist Mission, Mariannhill, Natal

FIG. 77.—ZULU-KAFIRS, POLELA RIVER, NATAL

And now all have returned to their peaceful agricultural and other pursuits, beguiling the long intervals of enforced idleness with social distractions like other folks. The patriarch stands at the head of his family and maintains order by the tribal customs. The matrons are busy preparing the breakfast of the children, who take their porridge direct from the pot (Fig. 78). The warriors, still mindful of past glories and armed with their knob-sticks and assegais, make their visits to friendly kraals according to prescribed usage. Much time is given to local gossip at the springs and wells, where the young water-

carriers, always full of boisterous spirits, explode in hilarious laughter over nothing. Hut-building, always an elaborate process, is carried on in a leisurely way, relieved perhaps with a bout-at-arms by two friendly rivals. Music and the dance, wooing and wedding, and the formerly much-dreaded, now comparatively harmless witch-doctor or fortune-teller, help to fill up the rest of the time.

Nowhere have patriarchal institutions been more highly developed than amongst them. Nearly all claim direct descent from some real or mythical founder of the tribe, Chaka from a legendary

Photo by Trappist Mission, Mariannhill, Natal

FIG. 78.—ZULU CHILDREN AT BREAKFAST

chief, *Zulu*; the Galekas, Gaikas and others of Kaffraria from *Xosa*, the Ama-Tembu from *Tembu*, an elder brother of Xosa and so on. Thus each tribe formed a sort of patriarchal state ruled by a hereditary feudal chief independent within his own jurisdiction, but controlled by a powerful aristocracy, who met in council and established precedents and a code of common law, such as is met in no other Bantu community. For the administration of the law there were subordinate courts from any of which appeals might be taken to the Supreme Council presided over by the paramount chief, who was both the ruler and the father of

Photo by Trappist Mission, Mariannhill, Natal

FIG. 79.—ZULU WARRIORS

They carried two assegais, one long for throwing, the other short for thrusting

his people. Although the Zulu-Xosas have been unable to shake off the trammels of the primitive superstitions associated with witchcraft and ancestor-cult, these social institutions give proof of high mental powers which correspond with some of the physical characters, such as nose and features often quite regular, short black hair rather frizzly than woolly, colour sometimes of a light or clear brown (Ama-Tembu), though also almost blue-black (Ama-Swazi), mean height nearly six feet, shapely and muscular frame, though seldom approaching the ideal standard of beauty spoken of by some observers.

Photo by Trappist Mission, Mariannhill, Natal

FIG. 80.—A ZULU BEAUTY

With the *Bechuanas*, whose territory extends from the Orange River to the Zambesi, and includes Basutoland, the Orange Colony and most of Transvaal, we again meet a people at the totemic stage of culture. Here the eponymous heroes of the Zulu-Xosas are replaced by baboons, fishes, elephants, antelopes, crocodiles, and other animals from whom the Barolong, Bakwena, Bamangwato, Barotse, and the numerous other Bechuana tribes claim descent. A section of the Barotse (Marotse), who are recognised as the elder branch of

the family, migrated early in the nineteenth century to the Zambesi above the Victoria Falls, where they founded the "Barotse Empire," whose present ruler, Lewanika, attended the coronation of Edward VII., and has accepted the British protectorate. For a time the Barotse dynasty was superseded by that of the renowned *Makololo* chief Sebituane, who reached the Zambesi from Basuto-land about the year 1835. But in 1870 the Barotse suddenly revolted, exterminated the Makololo almost to a man, and restored the empire on a stronger footing than ever. But the Makololo rule had lasted long enough (1835–70) to impose their language on the vanquished. Hence the curious phenomenon now witnessed about the Middle Zambesi, where the Makololo have disappeared, while their Sesuto tongue remains the common medium of intercourse throughout the Barotse state. Christianity has made some progress both amongst the Basuto and the Bamangwato under their chief Khama, and the Bechuana nation generally has given up its more barbarous heathenish customs. Several tribal groups are now merged in industrious pastoral and agricultural communities, and may claim to be regarded as integral parts of Christendom. The *Pilgrim's Progress* has been accurately translated by a native into one of the southern dialects.

In German South-west Africa, the northern section is occupied by the closely related *Ova-Herero* and *Ova-Mpo* Bantu peoples, who range from the Cunene river on the Portuguese frontier to Walfish Bay, where they meet their hereditary foes, the Nama, Hottentots of Great Namaqualand. But since they have felt the heavy weight of the German rule both Hereros and Hottentots have settled their local feuds and joined hands against the common oppressor. The Hereros, that is, "Merry Folk," are often wrongly called Damaras ("Cattle Damaras," or "Damaras of the Plains"; "Hill Damaras" of the Coast range), and their country *Damara-land*, for which the Germans have now rightly substituted *Hereroland*. "Damara" is a Hottentot word meaning the "two Dama women," but was applied to the country by the first explorers, to whom, on asking its name, their guide answered "Damara," thinking they referred to two Dama women passing at the time. Both the Hereros and their cattle show a singular dislike for salt, which may be due to the heavy vapours slightly charged with saline particles which hang so frequently over the coastlands. These Bantus are physically a fine race, tall, robust, with regular

features and bright expression, bespeaking a large degree of intelligence (Fig. 81). This applies especially to the Ova-Mpo branch, one of whose tribes has dethroned its hereditary "kings" and adopted a republican form of government. As amongst the Hottentots, the national garb is the *kaross*, a short mantle of lion, leopard, deer, or goat skin, to which some add fifty to eighty fathoms of leather thongs coiled round the hips, and a long leather pouch hanging down the back. Their cooking utensils are never washed but lapped clean by the dogs, as the cows would run dry were any other cleansing process adopted.

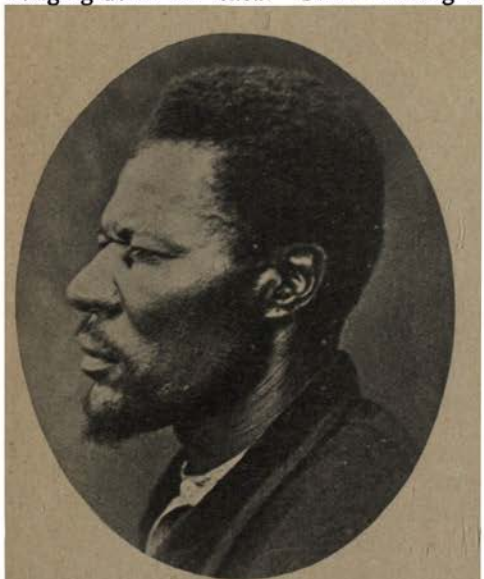


Photo by Mr. W. C. Palgrave, in the collection of the Royal Geographical Society

FIG. 81.—HILL DAMARA
Bantu of Hottentot speech

Dead chiefs are buried with much formality, the body being first broken with a large stone, then doubled up chin to knee, wrapped in the hide of an ox killed for the occasion, and deposited in the grave with its face turned northwards in remembrance of the land whence they came. All his effects, arms, clothes and the like, are then suspended from a pole or the branch of a tree overshadowing the grave. But on the death of a poor woman all her little children are buried with her to save them from further suffering. They have a strange notion of a ghostly survival after death, a spectre which takes the form of a dog with ostrich legs, and the sight of which is fatal to the living. In case of illness the Hill Damara women lop off a joint or two of their little finger, and if that fails they send for the magician, who inverts a milk-pail on the breast of the patient and bangs it with a stick, shouting and capering round and round to scare the demon of sickness. He

then takes the pail, blows into it, and always finds a clot of blood, a scrap of flesh, or a bone, which is supposed to be extracted from the patient, and is buried in the ground, when he is sure to recover.

The Bushmen and Hottentots

There is good reason to believe that both of these races, who are now confined to the south-west corner of the continent—mainly Bechuanaland, German South-west Africa, and Cape Colony—formerly ranged as far north as Lake Tanganyika and even Victoria Nyanza. In the *Kwa-Kokue* district west of Mount Kilimanjaro dwell the *Wasandawi* people who are not Bantus, but show distinct Hottentot physical characters, and speak a language full of clicks like that of the Bushmen. Even the prefix *Kwa* answers to the Hottentot postfix *qua*, as in *Kora-qua*, *Nama-qua*, meaning "men," "people." Rounded stones with a hole in the centre like those used by the Bushmen for weighting their digging-sticks have been picked up in the Tanganyika and Nyasa lands, and widely diffused geographical terms attest the former presence of these primitive races all over South Africa from the Zambesi to Natal and the Cape. At present full-blood Hottentots are chiefly confined to Great Namaqualand, those of Cape Colony—Griquas, Koraquas, Gonaquas—being all Hottentot-Boer, or Hottentot-Bantu half-breeds of Dutch speech. Here the tribal organisation ceased to exist in 1810, when the last Hottentot chief was replaced by a European

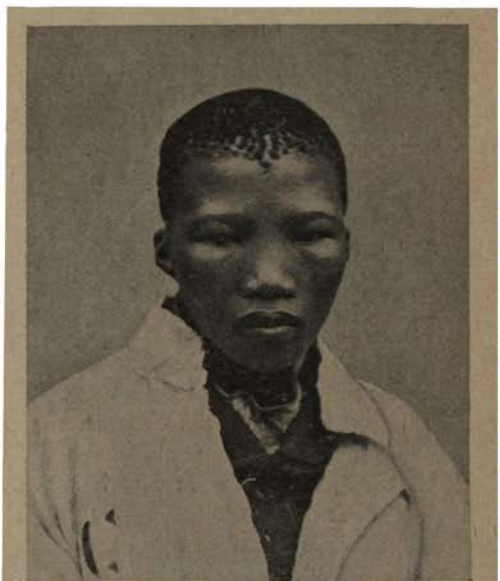


Photo by Mr. W. Hermann

FIG. 82.—A BUSHMAN YOUTH

Note the tufted hair and triangular face

Magistrate. South of the Orange River there are scarcely 180,000 altogether, and of these the great majority are half-castes employed by the whites as menials in various capacities (Fig. 83).

Although their ethnical relations have not yet been clearly determined, most observers regard the Bushmen and Hottentots as fundamentally connected both in physical type and speech, the Bushmen being perhaps the primitive stock, the Hottentots a cross between them and the Negroid Bantus. Both have a yellowish colour distinguishing them from the true Negro, very prominent cheek-bones giving the face a triangular shape, and the remarkable *tablier* and *steatopygia* of the women. In other respects the Hottentots are relatively taller (5 ft. 4 in. and 4 ft. 8 in. respectively), with feeble muscular development, very broad flat nose, slightly oblique and deep-sunk eyes set wide apart, pointed chin, large lobeless ears, large mouth with thick pouting lips, projecting jaws, very long head with low cranial capacity (1299 c.c.) and tufted black woolly hair (Fig. 82). The "Hottentot Venus" was really a Bushman woman who "had a way of pouting her lips just like the Orang-utan. Her movements had something abrupt and fantastic like those of an ape; her lips were monstrously large. I have never seen a human head more like an ape's than that of this woman" (Cuvier).

The Bushman language is distinguished beyond all others by the so-called "clicks," inarticulate sounds unpronounceable by Europeans, of which there are as many as nine, perhaps more. Of these four passed into the remotely related Hottentot, and three into the wholly unconnected Zulu-Xosa.

Before the advent of the whites the *Khoi-Khoin*, "Men of Men," as the Hottentots call themselves, were rude stock-breeders with a rudimentary tribal organisation and some crude religious notions, whereas the Bushmen have always been typical nomad hunters, with no tribal institutions and apparently no religious beliefs. Even the family tie has become extremely loose, and in fact they stand almost at the lowest level of culture compatible with existence. But some recent observers have suggested that the Bushmen may have suffered degradation in their present environment, where they have been hunted down by Boers and Bechuanas alike, and where they find little to live upon except game, snakes, lizards, locusts, roots, berries, and bulbs. At times they pass several days without food, on which, when found, they gorge themselves, five persons devouring a whole zebra in a couple of hours. Their weapons are the bow

Photo by Mr. W. Hermann, Cape Town

FIG. 83.—A BUSHMAN AND HIS FAMILY

These are semi-civilised, as shown by their European dress

and poisoned arrow; their dress the raw hides of wild beasts; their dwellings the cave, rock-shelters, or a kind of "nest" formed by bending round the foliage of the *bosje* (bush), whence their name.

Supporters of the theory of decadence point to two remarkable qualities—a considerable sense of pictorial art and an astonishingly rich oral folklore—such as is met with amongst no other primitive peoples. Their artistic taste is shown by the rock-paintings and drawings of men and animals true to life which are found in their caves and recall similar scenes of the Palæolithic cavemen in the south of France. Some are caricatures rudely but spiritedly drawn in black paint; while others represent fights and hunts, or figures and incidents among natives and whites, or even suggest actual portraiture with correct perspective and foreshortening. The folklore comprises myths, legends, fables, and especially animal stories in which the animals talk each with its proper click, or else use the ordinary clicks in some way peculiar to themselves. In the Cape Town Library there are no less than eighty-four thick MS. volumes of such Bushman literature.

These folklore and animal tales are extremely interesting from the fact that they seem like still surviving reminiscences of the childhood of mankind, when the distinction between man and animals was not yet clearly understood, and when the real nature of death was not yet realised. The Bushman, remarks one observer, could make no distinction between man and beast, and only knew that a buffalo could shoot just as well as a man with a bow and arrow if he had any. Bearing this in mind, the reader will be able to follow the train of thought running through the following myth about Cagn and his surroundings, which might otherwise seem so childish and incoherent. At the same time this view of the case would appear to be fatal to the theory of decadence from a higher state, since it represents the Bushmen rather as children still in their teens:

Cagn was the first in the world; he gave orders and caused all things to come forth; he made the sun, the moon, stars, wind, and mountains. His wife's name was Coti. He had two sons. The elder was a chief, and his name was Cogaz; the name of the younger was Gewi. There were three great chiefs, Cagn, Cogaz and Quanciquchad (hereinafter printed "Q.") who were very strong, but Cagn gave his orders through the other two. Cagn's wife Coti took her husband's knife and used it to sharpen a digging-

stick, and she dug roots to eat. When Cagn found her she had lost his knife; he scolded her and said misfortune would come upon her. Then she got a little eland calf and brought it up in the fields and told her husband. She said she did not know what kind of child it was, and he ran to see it; and when he came back he ordered Coti to rub kanna (magic) that he might learn what it was. She did so, and he went and spread the magic charm over the animal, and asked it:

"Are you this animal? Are you the animal?"

But it remained silent, till he asked:

"Are you an eland?"

Then it said, "Yes."

Then he clasped it in his arms, went off and brought a calabash in which he put it, and took it to a secluded cleft in the rock which was surrounded by hills and precipices. Here he let it grow up.

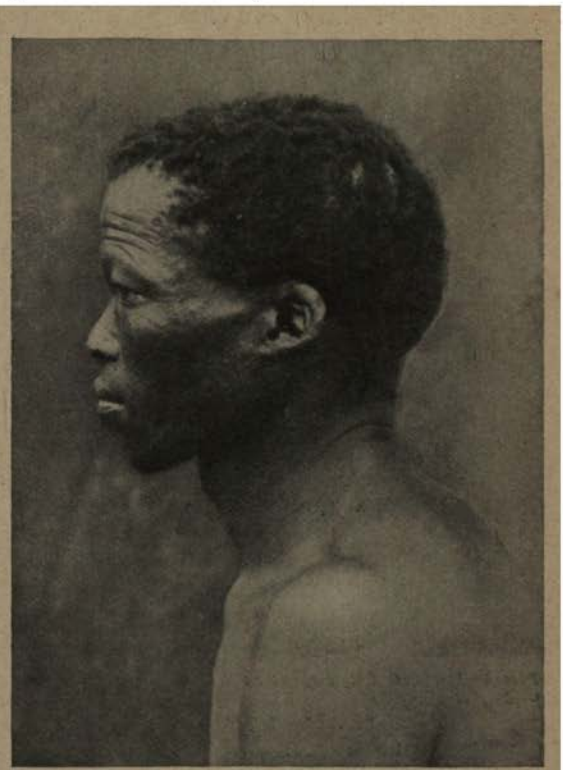


Photo by Mr. W. Hermann, Cape Town

FIG. 84.—BUSHMAN

At the same time Cagn made all animals and things, and made them useful for man, and he made snares and weapons. He made the partridge and the striped mouse, and made the wind; and he took three sticks, sharpened them, and threw one at the eland

and it ran off; and he called it back and missed with all of the sticks, and each time he called it back again. Then he went to his nephew to get poison for the arrows, and he was three days away.

While he was away his sons Cogaz and Gewi went out with young people to hunt, and came upon the eland which their father had hidden. But they knew nothing about it; for them it was a new animal. Its horns had just grown, and they tried to surround and stealthily shoot it. But it always broke through the circle, and when it got back it lay down in the same place. At last, while it was asleep, Gewi, who could shoot well, stuck it through, and they cut it up and took the flesh and blood home. But after cutting it up they saw Cagn's traps and snares; and they knew he had made them, and were afraid.

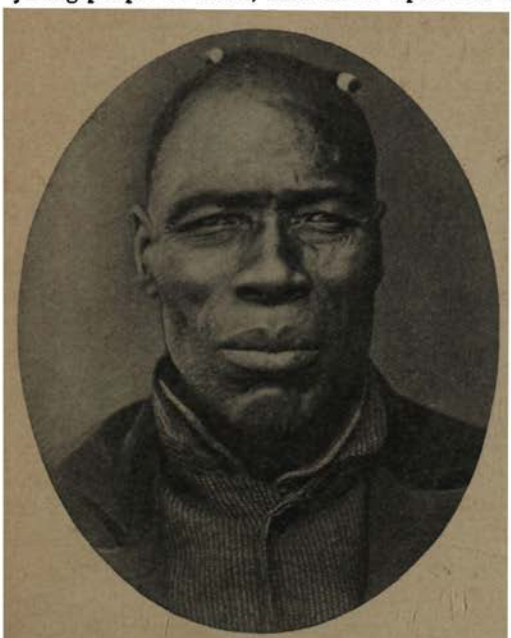


Photo by Mr. W. C. Palgrave, in the collection of the Royal Geographical Society

FIG. 85.—DAMARA
Hottentot Bantu half-breed

But on the third day Cagn came back, and he saw the blood on the ground where the eland was killed; and he was very angry, and when he came home he told Gewi he would punish him for his audacity and disobedience, tore his nose off and flung it into the fire. But he said, "No, I won't do this," and put his nose on again and said:

"Now try to make good again the harm you have done, for you have destroyed the elands when I was making them fit for use."

So he ordered him to take some of the eland's blood, put it in a pot, and stir it with a small Bushman stick which he turned round in the blood, and it was changed into snakes. But Cagn told him he must not make such horrid things; so he stirred again and made hartebeests.

Then Cagn said:

"I am not satisfied; this is not yet what I want. You can do nothing at all. Throw the blood away. Coti, my wife, clean this pot, and bring some more of the blood and stir it."

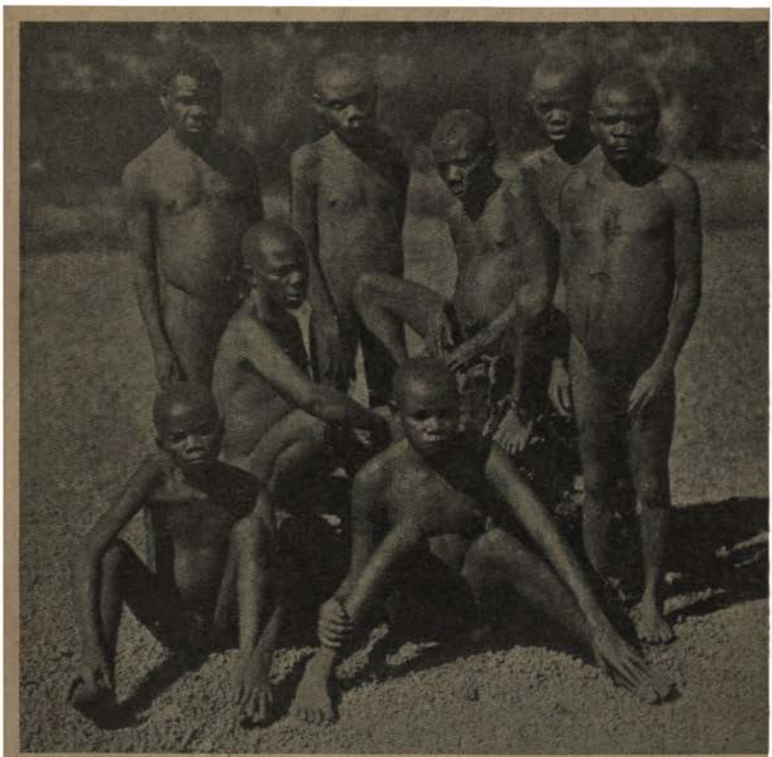
She did so and added the fat from the heart, and then it became male elands, and Cagn said: "You see how you have destroyed the elands," and he drove them out. Then they stirred again and made a great many elands; and the earth was covered with them, and he told Gewi to go out and hunt them and try to kill one. And Gewi ran and did his best, but came back tired and worn out, and next day the same. Then Cagn sent Cogaz to drive them towards him, and Cagn shouted and the elands came running close behind him, and he hurled throwing-spears and killed three bulls. Then he sent Cogaz, who killed two, and Gewi, who killed one.

There were giants called Oobé who had battle-axes, and were cannibals, who cut off men's heads, killed the women and sucked their blood. Cagn sent Cogaz to rescue a woman from them and lent him his tooth, for it was toothache that made him send Cogaz. Cogaz went, and when he came back Cagn saw the dust and sent the little bird which says *tee-tee*, but it said nothing. Then he sent another bird, the *tinki-tinki*, and it brought back no news. Then he sent a third, the *qeip*, a black-and-white bird which sings in the early morning; and he rubbed kanna on its bill, and it flew in the dust, and came back with the news that the giants were coming.

The giants seized Cogaz several times, but he had only to apply Cagn's tooth, when he grew so tall that they were unable to reach up to him. He generally cooked his food up there, and then he used to blow on a reed flute, and this put them to sleep. At last he killed some of them with poisoned arrows, and Cagn drove them off and killed them because they were cannibals; and he took off his kaross (cloak) and sandals and changed them into hounds and wild dogs, and set them at the Oobé giants and destroyed them.

[These Oobé were no doubt the tall Bantus who invaded the Bushman territory two or three thousand years ago, and were all at that time cannibals, as so many still are.]

The head-chief Q. lived alone. He had no wife, as the women would not have him. Some little boys were sent to cut sticks



From "The Uganda Protectorate," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 86.—A GROUP OF BAMBUTE PYGMIES
Momad hunters who attack the elephant with poisoned arrows

for the women, and one complained because her stick was crooked and the others straight. That night she dreamed that a baboon came to take a young girl for his wife, the one that had refused Q. Next day when she was digging alone the ape came in a great rage, for he had overheard the remark about the crooked stick and thought she was jeering

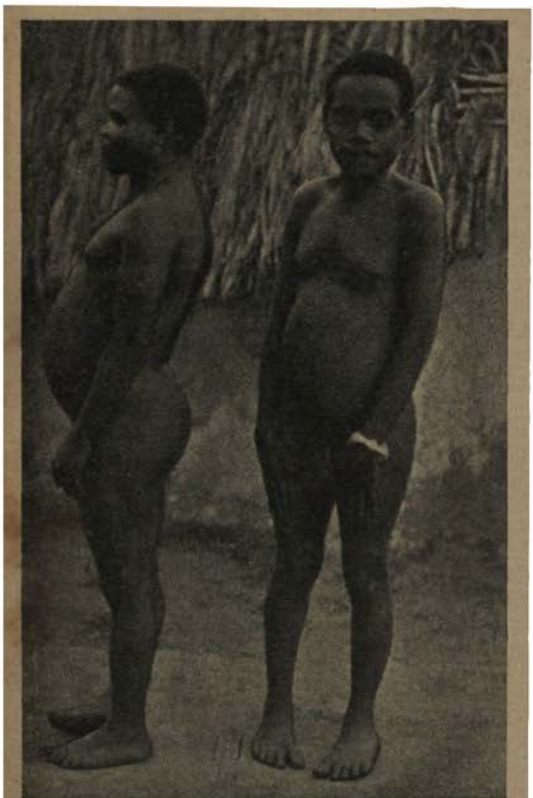
at his crooked tail, and threw a stone at her. She ran home and told the girl about her dream, and told her to escape to Q. Then the girl sank into the ground and came up again in another place, and this she did three times until she reached Q.'s home. He asked why she came, and she said she was frightened at the ape. Then he lifted her on his head and hid her in his hair, and the ape smelled where she had sunk in the ground, and so came to Q. with his kirri (throwing-club), and asked, "Where is my wife?" Q. said he had not got her. Then the ape quarrelled with Q. and fought him. But Q. conquered him and struck him down with his own kirri. Then Q. banished him to the mountains, saying: "Go and eat scorpions and roots, which are good enough for baboons." And he went away, shrieking, and his shrieks were heard by all the women in the place where he came from, and so all the apes were banished to the hills where they now are.

From "The Uganda Protectorate," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 87.—A PYGMY WOMAN OF THE BABIRA GROUP
Very fine Negrito type

The Negritos

We have seen that the African pygmies had probably reached Europe during the Stone Ages, and were certainly frequent visitors at the Courts of the Pharaohs. At present they are all denizens of the woodlands, everywhere keeping to the shelter of the Welle, Ituri, Ruwenzori, Congo, and Ogoway forests within the tropics. To this may be due the fact that they are not black but of a yellowish colour, with reddish-brown woolly head, somewhat hairy body, and extremely low stature ranging from about 3 ft. (Lugard) to perhaps 4 ft. 6 in. at most. The hirsuteness and dwarfish size were already noticed two thousand five hundred years ago by the Carthaginian Admiral Hanno, to whom we owe the term "gorilla," applied by him, not to the anthropoid ape so named by Du Chaillu, but to certain hairy little people seen by him on the west coast—probably the ancestors of the dwarfs still surviving in the Ogoway district.



From "The Uganda Protectorate," by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

FIG. 88.—TWO BAMBUTE PYGMIES
Roam the East Congo woodlands

Here they are called Abongo and Obongo, and elsewhere are

known by different names—Tikitiki, Akka, or Wochua in the Welle region, Dume in Gallaland, Wandorobo in Masailand (Fig. 65), Batwa south of the Congo, and many others. Dr. Ludwig Wolf connects the Batwa both with the northern Akka and the southern Bushmen, all being the scattered fragments of a primeval dwarfish race to be regarded as the true aborigines of equatorial Africa. They live exclusively by the chase and the preparation of palm-wine, hence are regarded by their Bantu friends as benevolent little people whose special mission is to provide the surrounding tribes with game and palm-wine in exchange for manioc, maize, and bananas. Many are distinguished by sharp powers of observation, amazing talent for mimicry, and a good memory. Junker describes the comic ways and nimble action of an Akka who imitated with marvellous fidelity the peculiarities of persons he had once seen—Moslems at prayer, Emin Pasha with his "four eyes" (spectacles), another in a towering rage, storming and abusing everybody, and Junker himself, "whom he took off to the life, rehearsing down to the minutest details, and with surprising accuracy, my anthropometric performance when measuring his body at Rumbek four years before."

The Vaalpens

Along the banks of the Limpopo between Transvaal and Southern Rhodesia there are scattered a few small groups of an extremely primitive people who are generally confounded with the Bushmen, but differ in some important respects from that race. They are the "Earthmen" of some writers, but their real name is *Kattea*, though called by their neighbours either *Ma-Sarwa* ("Bad People") or *Vaalpens* ("Grey Paunches"), from the khaki colour acquired by their bodies from creeping on all fours into their underground hovels. But the true colour is almost a pitch black, and as they are only about 4 ft. high they are quite distinct both from the tall Bantus and the yellowish Hottentot-Bushmen.

For the Zulus they are mere "dogs" or "vultures," and are certainly the most degraded of all the aborigines, being undoubtedly cannibals, eating their own aged and infirm like some of the Amazonian tribes. Their habitations are holes in the ground, rock-shelters, or caves, or lately a few hovels of mud and foliage at the foot of the hills. Of their speech nothing is known except that it is absolutely distinct both from the Bantu and the Bushman.

There are no arts or industries of any kind, not even any weapons beyond those procured in exchange for ostrich feathers, skins, or ivory. But they can make fire, and are thus able to cook the offal thrown to them by the Boers in return for their help in skinning the captured game. Whether they have any religious ideas it is impossible to say, all intercourse with the surrounding peoples being restricted to barter carried on with gesture language, for nobody has ever yet mastered their tongue. A "chief" is spoken of, but he is merely a headman who presides over the little family groups of from thirty to fifty (there are no tribes properly so called), and whose purely domestic functions are acquired, not by heredity, but by personal worth, that is, physical strength. Altogether the Kattea is perhaps the most perfect embodiment of the pure savage still anywhere surviving.

For the *Malagasy* see Chap. VI. They are a Negroid people (Fig. 141, A Sakalava Group of the East Coast) of Malayo-Polynesian speech.

CHAPTER V

MONGOLIC OR YELLOW DIVISION

Primeval Home, the Tibetan Plateau (p. 151)—Early Migratory Movements (p. 152)—The Akkado-Sumerians (p. 152)—The Hyperboreans: Chukcki; Yukaghirs; Koryaks; Gilyaks; Kamchadales (p. 154)—The Mongolo-Tatars: Mongols proper; Tunguses and Shamanism; Manchus (p. 156)—The Koreans and Japanese (pp. 163-5)—The Turki Peoples (p. 172)—The Yakuts, Kirghizes, and Turkomans (p. 178)—The Ugro-Finns (p. 181).

Primeval Home

TO the view advanced at p. 18, that the Tibetan plateau was the primeval home of the Mongolic division, no serious difficulty is presented by the present configuration of the land. That region, now cut off by the great Himalayan ramparts, could easily be reached in late Pliocene times, when early man began to range northwards from his Malaysian cradle. We know that the lacustrine plateau, now the highest on the globe, was still a marine bed in the Chalk Age, that is, towards the close of the Secondary epoch, and since then it has been gradually raised to its present level. Somewhat later the Tertiary era witnessed the slow upheaval of the Himalayas with their western and eastern extensions, the Suleiman and Arakan ranges, which did not attain their present altitude probably before the Pleistocene age. Consequently the way was open from Malaysia to the heart of the continent at the very time when Pliocene man began to spread northwards over the Asiatic mainland. In Tibet as then constituted, were found all the natural conditions favourable to the development of a new variety of the human, as of so many other varieties of animal species —dog or wolf (*lupus laniger*), fox (*vulpes flavescens*), ox (yak), horse (kiang), besides two or more peculiar forms of deer, antelopes, sheep and goats, in fact a fauna more distinct than in any other continental area of equal extent. Here therefore the Pleistocene precursor

also may well have assumed those physical characters which constitute the typical Mongol as described at p. 18.

Early Migrations

From this central tableland the early Mongol groups spread during the Stone Ages in all directions over the continent, where were formed several sub-varieties, such as the now extinct *Akkado-Sumerians* of Babylonia; the nearly extinct *Hyperboreans* of North Siberia; the *Mongolo-Tatars* stretching from Japan across Central Asia to Europe; the *Tibeto-Indo-Chinese* of Tibet, Indo-China, and China; and the *Oceanic Mongols* (Fig. 89) of Malaysia, Madagascar, the Philippines, and Formosa. We thus see that this great division of mankind has occupied nearly the whole of the Asiatic continent since the Pleistocene era, and consequently takes the name of *Homo Asiaticus*—"Asiatic Man" in a very special sense.

The Akkado-Sumerians

Although not yet placed beyond all doubt, the Mongol origin of these founders of the ancient Babylonian civilisation is the view now generally held by those most competent to form an opinion on this obscure question. The argument is mainly linguistic, and it has been shown that the language of the early Cuneiform texts has strong affinities especially with the Ugro-Finnish branch of the Mongol stock language. There are the same vowel harmonies; similar forms of nouns, numerals, pronouns, and verbs, and a large number of identical words, all of which cannot be accidental. The Akkads, or "Black Heads," are generally located on the northern uplands, the Sumerians on the lowland plains about the head of the Persian Gulf, which at that time penetrated over one hundred miles farther inland than at present. But both came at an early date into the closest contact with Assyrian and Amorite Semites, by whom they were eventually conquered and merged in a single Semitic nationality, so that the original Mongol element has long been effaced throughout Mesopotamia. During the process of fusion the Semites borrowed their Cuneiform script, their literature, and general culture from the Sumerians, and this explains the striking resemblance that exists between their common myths of the Creation, the Deluge, and other legendary matter. Thus an inscription found at Agade records how a royal princess, mother

Photo by Mr. Machado

FIG. 89.—MALAY VILLAGE GIRL AND CHILDREN, PAHANG, MALAY PENINSULA
Are members of the Oceanic Section of the Mongol Division

of Sargon I. (about 3800 B.C.), concealed his birth by placing him in a rush basket closed with bitumen and sending him adrift on the stream, from which he was rescued by Akki the water-carrier, just as Moses was rescued by the Egyptian daughter of the Pharaoh. So also "Chedorlaomer, King of Elam," routed by Abraham (Gen. xiv.) has been identified with Khudur-Lagamar, King of Elam, who conquered the Akkads and extended his sway westwards to Syria in Abraham's time.

The Hyperboreans

Before the development of their numerous pantheon, with its trinity of Merodach, Êa, and Anu, gods of the sea, land, and sky, the Babylonians were pure animists, attributing a soul to such objects as trees, the winds, stones, rocks, mountains, rain, the running waters, the sea and all the monsters that therein dwell. Such are still their remote kindred, the so-called "Hyperboreans"—*Chukchi*, *Yukaghirs*, *Koryaks*, *Gilyaks*, *Kamchadales*, and others—of North-east Siberia—who have recently been again studied and described by the various members of the Jesup expedition. A detailed description would here be out of place; but reference may be made to the curious birch-bark style of writing in which the Yukaghirs record incidents of the chase and young folk carry on their amatory correspondence. This primitive writing system is carved with a sharp knife out of soft fresh birch-bast, and with such crude materials a disconsolate maiden writes to her parting lover, "Thou goest hence and I bide alone, for thy sake still to weep and moan." Another, with a touch of jealousy, "Thou goest forth thy Russian flame to seek, who stands 'twixt thee and me, thy heart from me apart to keep. In a new home joy wilt thou find, while I must ever grieve, as thee I bear in mind, tho' another yet there be who loveth me." Or again, "Each youth his mate doth find; my fate alone it is of him to dream who to another wedded is, and I must fain contented be, if only he forget not me." And with a note of wail, "Thou hast gone hence, and of late it seems this place for me is desolate; and I, too, forth must fare, that so the memories old I may forget, and from the pangs thus flee, of those bright days which here I once enjoyed with thee." Although now reduced to scarcely 1,500, the Yukaghirs

were formerly a numerous people, and the popular saying that their hearths on the banks of the Kolyma at one time outnumbered the stars in the sky seems a reminiscence of more prosperous days.

Of the neighbouring Chukchi there are two branches, the "Fishing Chukchi" with permanent stations along the shores of the Arctic Ocean, and the "Reindeer Chukchi," who roam the inland districts, shifting their camping-grounds with the seasons. Although nominal Christians, they continue to sacrifice animals to the spirits of the rivers and mountains, and also believe in an after-life, but only for those who die a violent death. Hence the eagerness with which the infirm and aged submit, when the time comes, to be despatched by their friends: "The doomed one takes a lively interest in the proceedings, and often assists in the preparations for his own death. The execution is always preceded by a feast, where seal and walrus meat are greedily devoured, and whiskey consumed till all are intoxicated. A spontaneous burst of singing and the muffled roll of walrus-hide drums then herald the fatal moment. At a given signal a ring is formed by the relations and friends; the executioner (usually the victim's son or brother) then steps forward, and placing his right foot behind the back of the condemned, slowly strangles him to death with a walrus thong" (H. de Windt).

FIG. 90.—GILYAK
Bear-worshipper of the Lower Amur

Of the Kamchadales, whose real name is *Itelme*, we read that

they are now mostly Russified in speech and religion, but still secretly immolate a dog now and then to pacify the malevolent beings who throw obstacles in the way of their hunting and fishing expeditions. Noteworthy is the cleanliness of their houses, the walls, roof, and floor being planked over with birch boards, while the windows are draped with chintz curtains and the walls hung with pictures from the American and English illustrated papers; but the doors are so low that ingress has to be effected on all fours.

A branch of the Tungus race are the bear-worshipping Gilyaks of the Amur delta, whom Mr. Landsell regarded as mentally the lowest of any people he had met in Siberia. Despite the zeal of the Russian missionaries, they remain obdurate Shamanists, and even fatalists, so that "if one falls into the water the others will not help him out, on the plea that they would thus be opposing a higher power, who wills that he should perish. . . . The soul of the Gilyak is supposed to pass at death into his favourite dog, which is accordingly fed with choice food; and when the spirit has been prayed by the Shaman out of the dog, the animal is sacrificed on the master's grave. The soul is then represented as passing underground, lighted and guided by its own sun and moon, and continuing to lead there, in its spiritual abode, the same manner of life and pursuits as in the flesh" (Landsell). The Gilyaks and all the surrounding tribes wear a peculiar costume made from the skins of two kinds of salmon, hence are called by the Chinese "Fish-skin-clad-people." The skin is stripped off very cleverly, then pounded with a mallet to remove the scales, and so made supple. The material thus prepared is waterproof, hence is also used for making bags and other purposes. One of their chief gods is the bear, who when captured in winter is kept a long time in confinement, and, when well fattened, torn to pieces and devoured with much feasting and jubilation. Some make many excuses for thus maltreating him, explaining that it is for his good and their own.

The Mongolo-Tatars

This great branch of the Mongol division is not the most numerous, but by far the most widespread, since, proceeding westwards, its various sub-groups occupy the whole of Japan,

Korea, Manchuria, Mongolia, most of Siberia, Eastern and Western Turkestan, North Irania, and Asia Minor, besides considerable sections of Caucasia, the Balkan Peninsula, East Russia, Finland, Lapland, and Hungary. There are two well-marked primary sections: the Mongols proper—with their numerous offshoots, Tunguses, Manchus, Koreans, Japanese, and others—in the east;

Photo by M. Pierre Petit, Paris

FIG. 91.—KALMUKS, WESTERN MONGOLS
Are full-blood Mongols of Zungaria and the Lower Volga

and in the west the still more numerous Turki peoples, Uzbegs Turkomans, Kirghizes, Osmanli with the aberrant Ugro-Finns, all wrongly grouped as "Tatars," or "Tartars." Tata (plural Tatar) was the name, not of a Turki but of a Mongol people who were fused into one nation by Jenghiz Khan, a Mongol on his father's side, and a Tata on his mother's. Tatar, corrupted to *Tartar* through association with the *Tartarus* of classic mythology, prevailed in the west, because the Tatas generally formed the van of the

Mongol expeditions, and thus it happened that Tatar was gradually transferred to the western section whose proper name always has been and still is *Turki.* Hence the collective name of the whole division should be *Mongolo-Turki,* or the alternative geographical expression *Ural-Altaic.*

Although the Mongols proper are all physically very much alike (see p. 18), they form three historically distinct groups—*Kalmuks* in the west (Zungaria, Kashgaria, Astrakhan); *Sharras* in the east (Gobi, Koko-nor, Ala-shan and Inshan heights); and the Siberian *Buryats* on both sides of Lake Baikal. Mostly nominal Buddhists, they are still at heart nature-worshippers and Shamanists, that is to say, they appeal to the deified forces of nature—hills and valleys, rivers and lakes, sky, rain, and thunder-storm—not directly but through the Shaman, who is their intercessor, their medicine-man, priest, and magician, all in one. In Mongolia all the still and running waters are worshipped as gods, and legends are associated with every mountain, whose highest peak always bears the title of khan or king. One much-feared divinity, the "Goat Face," is figured with the head of a goat, or else of an ox, wearing a crown of human skulls, vomiting flames, and in his twenty hands grasping human limbs or instruments of torture. He is painted a dark blue and his wife a light blue, and the people themselves are "Blue Mongols," because azure is the sacred colour of the sky, while they are the lords of the earth.

But if they at one time ruled from the China seas to Europe, all recent observers are unanimous in describing them as now a decadent people, who have lost all political coherence and reverted to the state of barbarism that prevailed before they became world-wide conquerors under Jenghiz Khan and his immediate successors. As a nation they have even become poltroons, and are now extremely indolent and apathetic, while their filthy habits and disgusting gluttony pass all belief. In burials the decent Chinese rites are followed for the nobles, who are placed in coffins, before which the family sacrifices are offered at the prescribed times. The Buddhist prelates and rich lamas also are cremated with solemn obsequies, and their ashes covered with little mounds or cairns. But the poor lamas and all the common folk are thrown to the dogs or to the wild beasts or carrion birds, as in Tibet. Hence the ravens, called by the Chinese the "graves of the Mongols," seldom quit the nomad steppe lands where they fatten on human

remains, while the dogs habitually follow the funeral processions of the low classes beyond the camping-grounds. All are still nomad stock-breeders, depending on their horses, camels, oxen, and fat-tailed sheep for their sustenance. Tea and kumiss or mare's milk are the only drinks, as they never touch water, to which are attributed malignant effects. They are endowed with robust constitutions capable of resisting the extremes of temperature and enduring hardships which would kill most Europeans. But although they will remain fifteen hours at a stretch in the saddle, they will complain of having to walk a few yards from their tent, and even feel ashamed to be seen on foot. "Our empire," they say, "was won on horseback," and on horseback they may be said still to pass their lives. Hence they despise the dance and all foot exercises, but display extraordinary skill in every kind of horsemanship. They are excessively fond of racing, in which young and old all take part, and it is on record that nearly four thousand riders once competed for the prize at a great race held in honour of a much venerated Mongol Buddha.

Photo per Dr. R. W. Shufeldt

FIG. 92.—TWO REINDEER TUNGUSES
Range over the East Siberian steppe-lands

The Tunguses

East and north of the Mongol domain proper the vast region comprising the Amur basin and most of East Siberia is occupied by the kindred *Tungus* family, of whom the historical *Manchus* are the most famous branch. The Tunguses themselves, who are thinly scattered over an area of perhaps a million square miles, are fishers on the Arctic seaboard, hunters and trappers in the East Siberian woodlands, and for the most part settled agriculturists and stock-breeders in the fertile valleys of the Amur and its affluents; hence the current Russian expressions *Horse*, *Cattle*, *Reindeer* (Fig. 92), *Dog*, *Steppe*, *Forest*, and *Fishing* Tunguses. The type, although essentially Mongolic in its somewhat flat features, prominent cheek-bones, slant eyes, lank hair, yellowish colour

Photo by J. Dazario, Moscow

FIG. 93.—TATARS OF SIBERIA
A degraded group of the Obi basin, West Siberia

and low stature, seems to betray admixture of a higher strain in its shapely frame, active figure, and quick intelligent expression. To this higher strain of early Caucasians, arriving from Europe during the Stone Age, may perhaps be credited the great moral qualities by which the Tunguses are distinguished above most primitive peoples. "Full of vivacity and natural impulse, always cheerful under most depressing conditions, respecting both themselves and others, of gentle manners and courteous address, obliging without servility, unaffectedly proud, scorning falsehood, and indifferent to suffering and death, the Tunguses are unquestionably an heroic people" (Reclus).

A few attend the Orthodox service, others claim to be Buddhists, but the great bulk of the people are still Shamanists, and the very word *Shaman* is said to be of Tungus origin. Although often called priests and sometimes acting as such and taking part in the public sacrifices, the shamans are rather medicine-men, healing by magic processes, or soothsayers, uttering oracles through communion with the invisible world, or exorcists with power to expel demons and control or even coerce the good and evil spirits on behalf of their votaries. The system, of which there are many phases reflecting the different cultural states of the people, still prevails amongst all the Siberian aborigines, and generally amongst all the uncivilised Ural-Altaic and North American natives. It does not constitute a special caste like the Christian hierarchies, since some are hereditary, some elected, while everything depends on their personal merits, on their greater or less proficiency in the performance of their functions. This of course gives rise to much jealousy as between the "Whites" and the "Blacks," that is, those who deal with the good and bad spirits respectively. Their wranglings often result in bloodshed, and amongst the Buryats the two factions throw axes at each other, the duel generally ending in the death of a black or a white. Many, perhaps all, claim miraculous powers, and often act up to their pretensions by performing almost incredible conjuring tricks, in order to impose on the credulity of the ignorant, or outbid their rivals for the public favour. Richard Johnson, of the Chancelour expedition to Muscovy, records how he saw a Samoyad shaman stab himself with a sword, then make the sword red-hot and thrust it through his body, so that the point protruded at the back and Johnson was able to touch it with his

finger. Then they bound the wizard tight with a reindeer rope, and went through some performances curiously like those of the Davenport Brothers and other modern paid mediums. Though yielding to higher influences in some places, the system still holds its ground in the more remote districts, where even the Moslem and Buddhist preachers have to become shamans in order to win the confidence of the natives.

Of the historical *Manchus* the authentic records date certainly from the twelfth century, when the renowned *Khitan* warriors who had reduced a great part of China (Liao dynasty, 925-1125) were vanquished by the *Niu-chi* (*Yu-chi*) ancestors of the Manchu race. Under the national hero Aishiu-Gioro they acquired great power in the Amur lands, and he may be regarded as the true founder of the Manchu dynasty, since it was in his time (about 1350) that this name came into general use. After the overthrow of the Chinese Ming dynasty by a rebel chief (1643), the Manchus were invited by the imperialists to restore order in Pekin, where they have remained ever since.

But this very political expansion, this assumption of the imperial rôle in China, has brought about the ruin of the Manchu race in the homeland. The constant drain of its best manhood to support the dynasty and supply trustworthy garrisons for all the strongholds of the empire, has sapped the vitality of the nation at the fountain-head, and the rich alluvial plains of Manchuria have now been mainly repeopled by industrious Chinese immigrants. Thus Manchuria has poured itself into China for a vainglorious object, and China has reversed the process for the more practical purpose of garnering the fruits of the earth, and now "the Manchu nationality is destroyed beyond recovery, and except a few nomad groups nobody speaks Manchu" (Abbé Huc).

Like its Mongol sister, Manchu is a cultivated language, and both are written in a modified form of the Uiguric (Turki) script, which is based on the Syriac, introduced by the Nestorian missionaries in the seventh century. The letters, connected together by continuous strokes, are disposed in vertical columns from left to right, an arrangement due no doubt to Chinese influence. Both languages are typical members of the agglutinating Ural-Altaic family, in which an indefinite number of particles are glued (agglutinated—postfixed or loosely attached) to an unchangeable nominal or verbal root. Then the whole, which may be a very

long word of ten or twenty syllables, acquires coherence, unity, by the principle of progressive vowel harmony, a kind of vocal concordance requiring the vowels of all the postfixes to harmonise or agree with the unchangeable vowel of the root. If the determining or controlling root-vowel is strong, all the following vowels of the combination, no matter what its length, must be strong; if weak—weak, and so on. Thus, in Turki the plural postfix is *lar* with *adam*, man: *adam-lar*, men, but *ler* with *ev*, house: *ev-ler*, houses; so with *bar*, go, we have *bar-ma-mak*, not to go, but with *sev*, love, *sev-me-mek*, not to love, and so on. Something analogous to this is seen in the old Aryan concordance, as in Latin *dominus meus*, my lord; *domina mea*, my lady.

The Koreans

In the adjacent Korean Peninsula the Caucasian element is even more marked than among the Tunguses. European features—light eyes, large nose, hair often brown, full beard, fair and even white skin, tall stature—are conspicuous especially amongst the upper classes and in the south (Fig. 94). The presence of Neolithic Caucasians from the Far West is also attested by their works, megalithic structures which look like duplicates of the European dolmens and cromlechs. The Koreans take their present name from the Koryo dynasty (918-1392 A.D.), which marks the most flourishing epoch in the national records. For about five hundred years they were the dominant people in North-east Asia; trade and the industrial arts were highly developed, and it was in Korea that the Japanese first acquired that skill in porcelain and bronze work which they afterwards brought to such great perfection. But after the fall of the Koryo dynasty the Koreans, although endowed with excellent natural qualities, entered on a long period of decadence, and were reduced by constant misrule to a state of degradation and barbarism, from which they have not yet recovered. Before the reforms introduced after the Japanese war with China (1895-96), "the country was eaten up by officialism. It is not only that abuses without number prevailed, but the whole system of government was an abuse, a sea of corruption, without a bottom or a shore, an engine of robbery, crushing the life out of all industry" (Mrs. Bishop).

As in China, Korea possesses two or three state religions, ancestor-worship and Buddhism, besides the ethical codes of

Confucius and Lao-tse. But no lofty ideals have ever been inculcated, so that it is not perhaps surprising that the Koreans betray less of the religious sentiment than almost any other people. This strange lack of veneration is shown even in the very children, who are often seen kicking about the bronze statuettes of Buddha on the public highways. Seul, the capital, is perhaps the only city in the world outside Korea which till recently possessed neither temple nor

Photo by Sir W. C. Hillier, K.C.M.G.

FIG. 94.—VILLAGE SCENE, KOREA

White flowing robes and broad-brimmed hats form the national garb

church. But the primitive ideas still survive; offerings are made to the spirits of the forests and mountains; all natural deaths are attributed to the invisible agencies, and there is even a "Children's Feast," when all put on new clothes, probably a reminiscence of Buddhism. It is also to their credit that, amid much moral and material squalor, coarse and repulsive habits, the Koreans possess at least the sterling quality of honesty. A recent

German traveller tells us that in the villages along his route his effects had to remain on the highroads for want of room in the wretched little hovels, but he never lost anything, and his watch, after passing round for general inspection, always came back to the owner.

Photo by Sir W. C. Hillier, K.C.M.G.

FIG. 95.—BUDDHIST PRIESTS OF KOREA

Have fallen on evil days, and are now little respected

The Japanese

In the Japanese constitution there enter three distinct elements: the Caucasic acquired from the Ebisu (Ainu) aborigines of Hondo; the Mongolic from the mainland through Manchuria and Korea; and the Malayan from Malaysia through the Philippines and Formosa. One of the most remarkable peoples in the whole world is thus the outcome of the gradual fusion of these elements, a

process which, according to the national records and traditions, may have begun seven or eight hundred years before the new era. At least the native chronicles tell us that the present Mikado is the one hundred and twenty-first in direct descent from Jimmu Tenno, reputed founder of the empire, who flourished about 660 B.C. and was fabled to be fifth in descent from the Sun-Goddess Amaterasu, the great divinity of the national Shinto religion. The Mongol physical characters are the most pronounced, being clearly indicated by the low stature (5 ft. 4 or 5 in.), small nose with no perceptible root, somewhat prominent cheek-bones, exposed skin yellowish brown, inclining to a light fawn and certainly less yellow than the Chinese; eyes also less oblique, but hair equally black, lank, and quite round in cross-section. On the other hand the Caucasic factor is shown more in the mental qualities, but is also plainly revealed in the surprising light, in fact *white*, colour of the unexposed parts of the body. This important feature, overlooked by nearly all observers, has been established by Dr. F. H. H. Guillemard, who writes: "In the course of two visits

Photo by J. W. McLellan

FIG. 96.—JAPANESE WOMAN

Wears a loose kimono (robe) with wide sleeves

Photo by J. W. McLellan

FIG. 97.—A JAPANESE FAMILY

The dress of both sexes is much alike—loose robe, sash, clogs, and bare head

to Japan I saw many hundreds of naked Japanese, and I was struck particularly by the fact that their bodies were *whiter* than those of English men and even English women" (*Letter to A. H. Keane*, Aug. 2, 1895).

But early man is also represented, as in Korea, by numerous dolmens; by extensive kitchen middens like those of Denmark,

Photo by J. W. McLellan

FIG. 98.—TWO JAPANESE MEN AND A GIRL
Wear a plain kimono with very narrow obi

standing twenty to thirty feet above the present sea-level; by a vast number of caves, formerly inhabited, like those of the European Palaeolithic men; and by the pits in the island of Yezo, which were occupied ages ago by the so-called Koro-pok-guru, "People of the Hollows," who lived in huts built over holes in the ground and may have been the ancestors of the present Ainus.

Like other peoples the Japanese have their own moral codes;

Photo by J. W. McLellan

FIG. 99.—A JAPANESE LADY

Wears a rich loose kimono with very wide obi (sash) tied in an immense bow at the back

but they stand intellectually at the head of all Mongolic races without exception. In this respect they rank with the more advanced European nations, being highly intelligent, versatile, progressive, quick-witted, and brave to a degree of heroism unsurpassed by any other race. The sense of personal honour, so feebly developed amongst other Asiatics, became a passion under the mediaeval feudal system, and led to astounding acts of devotion and self-sacrifice of almost daily occurrence. This sentiment, combined with a strange contempt of death, led to the peculiar institution of the *hara-kiri* or "happy despatch," a cruelly refined method of self-immolation now falling into desuetude and abolished as an official punishment. But beneath many genial and amiable qualities there is often betrayed a spirit of treachery and revenge, which will for years pursue its victim under the cloak of the most seemingly cordial friendship. Unbridled licentiousness, a mercenary spirit, and lack of fair dealing in business matters are amongst the darker shades of the picture. But their better parts, taken in connection with an intense loyalty and a blind, almost fanatical spirit of patriotism, sufficiently account for the triumphant issue of their recent wars with China (1894-5) and with Russia (1904-5). Thus is also explained the rapidity with which the Mongolo-Caucasic Japanese, the barriers of exclusion once broken down, have taken their place in the comity of the Western nations, and struck alliances with Great Britain on a footing of absolute equality.

Of Shinto, the national religion, the earliest form survives best amongst the neighbouring and closely related natives of the Liu-Kiu islands. Here, as originally in Japan, it is a rude system of nature-worship, the normal development of which was arrested by Chinese and Buddhist influences. Later it became associated with spirit-worship, the spirits being at first the souls of the dead; and although there is no longer any cult of the dead strictly so called, the Liu-Kiu islanders probably pay more respect to the departed than any other people in the world.

In Japan Shintoism, as reformed in recent times and almost merged in the *Bushidoism* now affected by the educated classes, has become much more a political institution than a religious system. The *Kami-no-michi*, or "Way of the Gods," or "Spirits," is inseparably bound up with the political interests of the reigning dynasty sprung from the Sun-Goddess. Hence its three cardinal

virtues are: 1. Honour the Kami (spirits), of whom the emperor is the chief representative on earth; 2. Revere him as thy sovereign; 3. Obey his will, and that is the whole duty of man. There is no moral code, and loyal expositors have declared that the Mikado's will is the supreme or only test of right and wrong. There are dim notions about a supreme creator, immortality, and even rewards and penalties in the after-life. Some even talk vaguely of a sublime being or divine essence pervading all nature, too vast or ethereal to be personified or addressed in prayer, identified with the *tenka*, (heavens), from which all things emanate, to which all return. Yet there are Shinto temples for the worship of the *Kami* (spirits, or invisible agencies), of which there are "eight millions," conceived as spiritual forces and self-existing personalities.

Buddhism, introduced about 550 A.D., had great vogue under the military rule of the Shogun usurpers of the Mikado's functions (1192-1868 A.D.). The land was covered with Buddhist shrines and temples, some of vast size and quaint design, filled with hideous idols, huge bells, and colossal statues of Buddha. But with the supersession of the Shoguns Buddhism fell on evil days, and the temples, spoiled of their treasures, have become the resort of pleasure-seekers rather than of pious worshippers. To the larger shrines are attached regular shows, playhouses, panoramas, besides lotteries, sports, and games of all kinds, including the famous fan-throwing, kite-flying, and shooting galleries, where the bow and arrow and the blow-pipe take the place of the rifle. The accumulated wealth of the priests has been confiscated, the monks driven from their monasteries, and the temple bells sold for old metal. The *Siza*, sometimes called a third "religion," is a sort of refined materialism based on the ethical teachings of Confucius. Always confined to the learned classes, it has in recent years found a formidable rival in the "English Philosophy," represented by such writers as Buckle, Mill, Herbert Spencer, Darwin, and Huxley, most of whose works have been translated into Japanese. This language, long cultivated under Chinese influences, and written either with Chinese hieroglyphics or with a local syllabary derived from them, is remotely related to Korean, and both still more remotely connected with the Ural-Altaic family. But the kinship is very obscure, and some hold that they are stock languages radically distinct from all others. This would imply an immense antiquity for early man in the extreme East, and such antiquity is pointed at by the

presence of the Caucasic element, which must date back to the Stone Ages.

The Turki Peoples

A sharp distinction is drawn by anthropologists between the eastern (Mongolic) and the western (Turkic) sections of the Mongolo-Tatar division. Both are undoubtedly sprung from the parent Mongol stock cradled on the Tibetan tableland. But while the eastern section has with few exceptions (Koreans, Japanese)

FIG. 100.—TURKISH LADY WITH SON AND SERVANT
Wears the veil discarded by her servant

preserved its racial purity, the western has been so long in contact with Caucasic peoples that its original Mongol descent is now often revealed more by its Ural-Altaic speech than by its blurred or profoundly modified physical characters. Who would suspect that, for instance, the present Magyars, one of the handsomest races in Europe, were a thousand years ago coarse-featured Ugrian Finns but for their Finno-Turkic speech (Figs. 107, 108). And so also with the Finns themselves, the Anatolian and Osmanli Turks, and the Bulgarians (Fig. 106), these last being now grouped as Aryan Slavs, because they have lost their Ugro-Finnic mother-tongue,

FIG. 101.—TURKISH SHOEMAKERS

The beard, large nose, and regular features show a complete transition from the Mongol to the Caucasic type

Intelligent observers have often been impressed by this progressive conformity of the Turki branch to the European type. The point has been well brought out by Captain Younghusband, who during his westward journey through Central Asia "noticed a gradual, scarcely perceptible, change from the round of a Mongolian type to a sharper and yet more sharp type of feature. As we get farther away from Mongolia we notice that the faces become gradually longer and narrower, and farther away still, among some of the inhabitants of Afghan Turkestan, we see that the Tatar or Mongol type of feature is almost entirely lost." Hence also Peschel's remark that the western Turks have absorbed so much Aryan and Semitic blood that the last traces of their original physical characters have been lost, and their language alone indicates their previous descent.

The Turks, whose primeval home was the Altai uplands, had reached Europe, probably in straggling bands, before the new era, for they are mentioned by name both by Pomponius Mela (*Turcae*) and by Pliny (*Tyrcae*) as already seated on the banks of the Tanais (Don) about that time. Later the great Khan of the Altai Turks was visited by the Byzantine envoy Zimarchus (569 A.D.), who describes the "Turkoi" as nomads who dwelt in tents mounted on waggons, cremated the dead, and raised monuments to their memory, statues and cairns with a stone for every man killed by the deceased in battle—the more they killed the more the after-glory. Then came the renowned *Uigurs*, who were early split into two sections, the *On-Uigur* ("Ten Uigurs") in the south and the *Toghuz-Uigur* ("Nine Uigurs") in the north; and when the Ons disappeared in the west, lost amongst the Volga Finns, there remained only the Toghuzes, henceforth known in history simply as Uigurs. One of their seats was Turfan at the foot of the Tian-shan range, and it was here that in 1905-6 A. von Lecoq explored several places long swallowed up in the sands and brought away manuscripts in ten different languages. A gruesome discovery was also made of the closely packed bodies of Buddhists still clothed in their monkish robes, who had all been massacred by the fanatical Moslem Uigurs during the fierce wars waged by them against Buddhism. They were amongst the first to join the devastating hordes of Jenghiz Khan's successors, and their name thus became perpetuated as the "Ogres" of fable and nursery tales.

Near the Uigurs dwelt the kindred *Ughuz*, who are now

represented in Bokhara and surrounding lands by the *Uzbegs*, in Western Turkestan by the *Turkomans*, and in Asia Minor by the *Osmanli*, so named from Othman, founder of the present Ottoman empire, which has alone survived the shipwreck of all the historical Turki states. Those who, following the fortunes of the Othman dynasty, crossed the Bosporus, captured Constantinople (1453), and founded new homes in the Balkan Peninsula, now prefer to call

FIG. 102.—TURKISH LADY
The more obese the more admired are the ladies of the harem

themselves "Osmanli," even repudiating the national name "Turk" still retained with pride by the ruder peasant classes of Asia Minor. They number scarcely one-tenth of the population of Turkey in Europe, and here they have entered on a period of decadence which must lead to their ultimate extinction as a separate Mohammedan nationality. There may be some truth in the remark of Chateaubriand that the Turks have but camped in Europe, and expect some day to return to the steppe lands whence they came.

In any case they are being outstripped in all pursuits—retail trade, commerce, the industrial arts, and even agriculture—by their Christian fellow-subjects. Being the dominant class, they look more to the sweets of office than to personal efforts for a livelihood. Being naturally indolent and of a sluggish temperament, they rarely take the trouble to learn foreign languages, and thus find themselves at a great disadvantage compared with the other races—Greeks, Armenians, Slavs—most of whom usually speak two or three. The fatalism of the Koran has also deprived the Turk of the spirit of enterprise, while polygamy and slavery have a distinctly demoralising effect. No doubt the rich alone can indulge in the luxury of a harem; but from them the poor learn to despise women, a first step towards racial decay (Fig. 102).

In Asia Minor the relations are somewhat different, and here many of the intruders from Central Asia continue to lead the same pastoral life as their nomad forefathers. Thus the *Yuruks*, members of the "Black Sheep" horde, are still nomads, migrating with their flocks between their summer and winter camping-grounds. Some have fixed abodes, but most of them live in black goat-hair tents, or in huts made of branches, entered on all fours and nearly always full of smoke. They are Mohammedans only in name, and their women go unveiled, even raising their heads to salute the passing wayfarer. Amongst the first arrivals were the *Zeibeks* of the Misoghis uplands, who cherish the memory of their ancestral glories, and display a great love of finery and costly weapons. They fancy the whole world is theirs by right, and the authorities have in vain endeavoured to assimilate them to the rest of the population by interdicting their gorgeous national costume. The Turks properly so called are seen to much greater advantage than their Osmanli cousins, and are highly spoken of for the moral qualities of uprightness, truth, manliness, courage, and hospitality. But without being indolent they dislike hurry, refuse to be hustled and declare that "haste is the devil's, patience Allah's." In the home they display the true spirit of kindness and justice, which is extended even to the domestic animals. Monogamy is the rule, and the wife, mistress in her home, is treated with real affection. The Anatolian Turks are now the last mainstay of the race, both in numbers and vitality. Yet even amongst them the ominous cry of "Back to the steppe!" has already been raised.

In Siberia the Turki race is represented chiefly by the nominal

Photo by Sanafian Brothers

FIG. 103.—A GROUP OF ANATOLIAN TURKS, ASIA MINOR
The most numerous and energetic section of the Turki family

Christian *Yakuts* of the Lena basin and the Moslem *Kirghizes* of the western steppes. The Yakuts, who number about 200,000, are almost the only progressive aborigines in this region. They not only exist but display a considerable degree of energy and enterprise, in the very coldest part of the inhabitable world. In a temperature at which the mercury freezes their children may be seen gambolling naked in the snow, and these "men of iron," as they have been called, will lounge about with the glass marking —70° F. airily arrayed in a shirt and sheepskin cloak. Although baptized as Orthodox Christians, they are all Shamanists at heart, still conjuring the powers of nature, but offering no worship to a supreme deity, of whom they have a vague notion, though he is too far off to hear, or too good to need their supplications. Thanks to their commercial spirit the Yakut language, a very pure Turki idiom, has become a general medium of intercourse throughout East Siberia from the Chinese frontier to the Frozen Ocean.

Of the Kirghizes there are two main sections, the *Kara-Kirghiz* (Black Kirghiz) of the Pamir and Tian-shan uplands, and the Kirghiz-Kazaks (Riders), whose domain comprises a great part of West Siberia. All present very much the same physical features, square and somewhat flat Mongol face, oblique eyes, large mouth, feet and hands, yellowish brown skin, short stature, and ungainly obese figures. The real national name is Kazak (Riders), and as they were originally mounted marauders, the term was gradually extended to all nomad horsemen, and was in this sense adopted by the Russians in the form of *Kossack*. The Kazaks are grouped in four historical sections—the *Great*, *Middle*, *Little*, and *Inner* Hordes—whose joint domain reaches from Lake Balkhash round the Caspian Sea down to the Lower Volga. They have all long been nominal Mussulmans, but free from fanaticism, without mosques or mollahs, their whole religion being limited to a few simple rites strongly tinged with the traditions of the old Shamanism. Every Kirghiz is attended throughout life by two invisible spirits—a guardian angel perched on his right shoulder who inspires him with good thoughts, and on his left a devil who tempts him to evil, and according as he hearkens to one or the other he is rewarded or punished in the next world. All are essentially stock-breeders, living mainly on the produce of their herds, and dwelling in large round tents with no partitions and little furniture (Fig. 104). The universal drink *kumiss*, fermented mare's milk, kept

Photo by M. Labbé, Paris

FIG. 104.—KIRGHIZES, WESTERN SIBERIA

A branch of the Kirghiz-Kazaks; tented nomads and stock-breeders

in skins, is very wholesome, and said to be a specific against all chest diseases.

Before their reduction by the Russians (1881-2), the *Turkomans* of West Turkestan had been a predatory nomad race throughout historic times. They are distinguished from other Asiatics by a bold penetrating glance developed by the dangers of the *alamans* or marauding excursions which had been their chief pastime since the days of their fierce Parthian ancestors. In these alamans every precaution was taken against failure, and as they usually took place about dawn, they were nearly always successful. The Persian caravans were constantly taken by surprise, all who showed any resistance being cut down and the rest carried off to supply the slave markets. The settled districts in Persia itself were frequently raided, so that a perpetual struggle was kept up between the barbaric predatory hordes of the northern steppe, and the cultured agricultural peoples of the fertile southern lands. Hence in the national records *Irán* (Persia) was the Land of Light, and *Turán* (Turkestan) the Land of Night,

Photo by Mr. E. Delmar Morgan

FIG. 105.—SARTS

Tajak and Uzbeg traders and artisans

and out of the everlasting conflict arose the two principles of Good and Evil, ever contending for the upper hand in the ancient Zoroastrian religion, as still in the later Christian systems.

The Ugro-Finns

From their original seats on the Altai uplands near their Turk

FIG. 106.—MAN AND WOMAN OF BULGARIA
Finns assimilated in physique and speech to the Slavs

relatives the proto-Finns moved ages ago down the Irtish and Obi rivers to the Ural Mountains, where they made a long sojourn, and also acquired some degree of culture, and especially that skill in working the precious and other metals to which repeated reference is made in the songs of the *Kalevala* epic. The Urals thus became a second home and point of dispersion for the *Ugrian Finns*, as they were here called, and from this region their

early and later migrations can be followed north to the Arctic Ocean (*Samoyads*), down the Kama River to the Volga (*Volga Finns*), thence south and west to the Danube (*Bulgars*, *Avars*, and *Magyars*), and north-west to the Baltic lands (*Karelians*, *Tavastians*, and *Quaens* of Finland; *Lapps*; *Livonians*, and others). Thus was constituted the widespread Finnish family, whose domain comprised a great part of East Europe and West Siberia two thousand years ago. But since then many of its branches have disappeared, absorbed by the Kirghizes and other Turki peoples in Asia, and by the great Slav world in Europe. Others, such as the natives of Finland, the Bulgarians, and the Magyars of Hungary, have adapted themselves to Western ways and become assimilated in religion, social usages, and physical appearance—the Bulgars even in speech—to the European type (Figs. 106–8). But the old Finnish customs, traditions, and religious notions may still be studied amongst the Samoyads, the Lapps, the Votyaks, Mordvins, Cheremisses and other Volga Finns, although even these are now mostly nominal Christians. Thus, despite their Russian orthodoxy, the Samoyads, who range from Archangel to Novaia Zemlya, still retain the old pagan beliefs: "As long as things

FIG. 107.—HUNGARIAN WOMAN
Magyar stock

go well with him, he is a Christian; but should his reindeer die, or other catastrophe happen, he immediately returns to his old God *Num* or *Chaddi*. He conducts his heathen services by night and in secret, and carefully screens from sight any image of Chaddi.'

FIG. 108.—HUNGARIANS
The dominant Magyars of Caucasic type and Finno-Ugrian speech

The wooden cross on the Samoyad graves is supplemented by an overturned sledge to convey the dead safely over the snows of the under-world; and although Chaddi is no longer honoured with human victims, only a few years ago a young girl was sacrificed to him in Novaia Zemlya.

Similar beliefs and practices still prevail even amongst the Volga

Finns, and in 1896 some Votyaks were convicted of the murder of a passing mendicant whom they had beheaded to appease the wrath of Kiremet, Spirit of Evil and author of the famine then raging in Central Russia. Besides Kiremet, the Votyaks also worship Inmar, God of Heaven, to whom they sacrifice animals and even human beings whenever it can be safely done.

FIG. 109.—LAPP
Finnish stock and speech

These superstitions are not even confined to the Volga Finns, and many of the surrounding Orthodox Russians are occasionally guilty of almost incredible deeds of violence inspired by the old heathen beliefs. Such a case occurred in August 1907, in the village of Susoyeff, near Liady, where a peasant named Michailoff had an exceedingly clever little son, who became famous as a prodigy, and was almost believed to be a miraculous being. In the neighbourhood there lived a rich and very devout peasant called the "Saint," who was supposed to be a prophet. This saint grew jealous of the child's popularity, and began to spread rumours that should he be allowed to grow up he would become the Anti-Christ and bring untold woe upon the peasants.

On July 30 the prophet called a meeting of the thirty richest peasants in the district, and explained to them that if the boy was killed they would be made happy and prosperous, and the village

Photo by K. E. Stahlberg, Helsingfors

FIG. 110.—FINNS PLAYING RUSSIAN KARELIA

Finns are now of European type, but still speak their Finno-Ugrian mother-tongue

would become the capital of the country. It was agreed to sacrifice the child, and two days later the saint gave orders to the men, took an ikon (holy image) in his hands, and distributed lighted

candles amongst his followers. He headed the procession to the child's home at night and demanded that the parents should hand the boy over, as he wanted to pray with him.

The prophet washed the youngster, saying prayers meanwhile, and then choked him by placing his foot on his neck in front of the parents. Subsequently he ordered the terrified father to help him to tear the child to pieces, and as he refused the body was chopped up with a hatchet. The remains were then put into a basket which was attached to the tail of a white mare. The saint

Photo by K. E. Stahlberg, Helsingfors

FIG. 111.—FINNISH WOMEN

mounted the horse and declared that it was the will of God that the body should be buried at a spot where the horse would voluntarily stop. The horse started, and the peasants, still burning their candles, followed. At a certain point the animal halted, and there the remains were buried with the hatchet and the basket.

Then the saint turned to the father, who had in superstitious fear witnessed the ceremony without protest, and told him that on the following morning two golden hairs would have grown on his head, while the grave would be transformed into a well throwing out boiling water and liquid sulphur.

In this atrocity no less than twenty-eight men were implicated and arrested by the police (*Daily Press*).

Of the Mongol physical characters the Lapps, who are politically divided between Russia, Sweden, and Norway, still retain the round low skull (index 83°), the salient cheek-bones, somewhat flat features, ungainly figure, and low, almost dwarfish, stature, but not the yellow skin, which is now white, nor the black hair, which is now brown. In temperament also they are more Asiatic than European—somewhat sullen, obstinate, and apathetic, lacking enterprise, and still fishers, hunters, and reindeer herdsmen, as described by King Alfred in his *Orosius*. Alfred calls them all "Finns," as the Norwegians always do, the term *Lapp* being confined to the Swedes and Russians. In pagan times Shamanism was highly developed, a striking feature of the system being the "rune-trees," made of pine or birch bark, inscribed with figures of gods, men, or animals, which were consulted, and their oracular responses interpreted, by the shamans. Even foreign potentates hearkened to the voice of these world-famed magicians, and in England the expression "Lapland witches" became proverbial, although it appears that there never were any witches, but only wizards, in Lapland. The old notions of a material after-life just like the present still survive, although the Lapps are all now either Lutheran or Orthodox Christians. Money and other treasures are often hid away, the owners dying without revealing the secret in the hope of thus making provision for the next world. Yet there are periodical retreats and revivals, accompanied by the same hysterical excesses as in Wales and Liberia.

CHAPTER VI

MONGOLIC DIVISION (continued)

THE TIBETO-INDO-CHINESE AND MALAYANS

The Tibetans. (p. 188)—The Indo-Chinese Aborigines (p. 192)—The Burmese (p. 198)—The Tai Nation: Shans and Laos (p. 202)—The Siamese (p. 203) The Anamese (p. 205)—The Chinese (p. 206)—The Oceanic or Malayan Mongols (p. 212)—The Cultured Malayans (p. 213)—The Javanese (p. 214)—The Borneans (p. 215)—The Battas and Nias Islanders (p. 216)—The Malays Proper (p. 218)—The Philippine Natives (p. 220)—The Formosans (p. 222)—The Malagasy (p. 223).

THE TIBETANS

IN Tibet, primeval home of *Homo Asiaticus* (see p. 18), we have to distinguish three well-marked groups: 1. The *Bod-pa*, (Bod-men), the dominant and more cultured section who occupy the fertile southern provinces of which Lhasa is the capital, who till the land, live in towns, and have passed from the tribal to the civic state. 2. The *Dru-pa*, peaceful semi-nomadic pastoral tribes, who live in tents on the central tableland 14,000 or 15,000 feet above sea-level. 3. The *Tanguts*, restless predatory tribes, who roam the north-eastern borderlands between Tsaidam (Koko-nor district) and China. All are true Tibetans, speak the Tibetan language, and profess one or other of the two national religions, *Bonbo* and *Buddhism*. But the original type is best preserved, not amongst the somewhat mixed Bod-pa, but amongst the ruder Dru-pa, who are undersized (5 ft. 4 or 5 in.) and round-headed, with long black hair, brown or hazel eyes, slightly prominent cheek-bones, thick nose depressed at the root and narrow, but with wide nostrils, large-lobed ears, broad shoulders, large feet and hands, light brown, rough and greasy skin nearly the colour of the American Indians.

Most contradictory estimates have been formed of the mental qualities of the Tibetans—knavish, treacherous, lying, deceitful, cringing to the strong, arrogant to the weak (Desgodins), or kind-hearted, affectionate, and law-abiding (Rockhill). Their own opinion of themselves is not flattering, their admitted shortcomings being explained by the curious national legend that they sprang from a king of monkeys and a female hobgoblin. From the king (now an incarnate god) they have religious faith, kindheartedness,

Photo by Mr. H. V. C. Hunter, F.R.G.S.

FIG. 112.—TIBETANS OF LADAK

In these Ladakis there is a strong Caucasic strain

intelligence, and devotion; from the hobgoblin cruelty, lustfulness, the commercial (or mercenary) spirit, and carnivorous tastes. They are certainly the victims of a depressing priestly rule, a vast organised system of hypocrisy, with a veneer of Buddhism above the old pagan beliefs, and above this another most pernicious veneer of lamaism or grasping priestcraft, under which the natural development of the people has been almost completely arrested. The burden has been borne with surprising endurance, finding occasional relief in secret or even open revolt against the more irksome ordinances, prescribing, for instance, a strict vegetarian diet in the formula "eat animal flesh, eat thy brother." Yet not only laymen,

but most of the lamas themselves supplement their frugal diet of milk, butter, barley-meal, and fruits with game, yak (beef), and mutton. The public conscience, however, is saved by a few extra turns of the prayer-wheel, and by the general contempt in which the hereditary caste of butchers are held. Amongst the ruder nomad tribes, who wear the religious cloak very loosely, the taste for liquid blood is insatiable. They have been seen to fall prone on the ground to lap up the blood flowing from a wounded beast, and the very children and horses are fed on a horrible mess of cheese, butter, and blood.

Tibet is one of the few regions where polyandrous customs still persist almost in their pristine vigour. The husbands are usually all-brothers, the eldest being the putative *pater familias*, while the others are regarded as "uncles." But polygamy is preferred by the wealthy classes, while monogamy is the rule among the poor pastoral nomads of the steppe lands. The dead are disposed of in divers ways at the pleasure of the lamas, who see that the head of the deceased is first shaved to facilitate the transmigration of the soul, and then order the body to be cremated, buried, or cast into the river, or, as in Mongolia, thrown to beasts of prey or carrion birds. The old Shamanism, here called *Bonbo*, still persists in many districts side by side with the official lamaism. From the colour of the priestly robes it is called the sect of the "Blacks," in contradistinction to the orthodox "Yellow" and dissenting "Red" lamaists.

There are also red and black demons, the snake devil, and the fiery tiger-god, head of this truly diabolical pantheon. Reference is often made to the remarkable "coincidences" between the Tibetan and Christian systems—the cross, the mitre, choir singing, exorcisms, incense-burning, celibacy, the rosary, fasts, processions, litanies, spiritual retreats, holy water, scapulars, relics, pilgrimages, music, bells, invocation of saints. As the Roman Church controlled all knowledge in mediæval times, so the Tibetan lamas still hold a monopoly of all science, letters, and arts. The block printing-presses are all kept in the huge lamaserais (monasteries) which cover the land, and from them are issued only orthodox works and treatises on magic. Religion itself is mainly a system of magic, the sole aim of all worship being to baffle the machinations of the demons who at every turn beset the path of the wayfarer. Hence the ubiquitous prayer-wheels—a clever

Photo by Messrs. Johnson & Hoffmann, Calcutta

FIG. 113.—LAMAS OF TIBET

The Lamas are celibates, live in vast monasteries, own half the land, and monopolise most of the trade

contrivance by which innumerable supplications may be offered up night and day to the powers of darkness—are incessantly kept going all over the land. They are set up in all the houses, by the river-banks or on the hillside, and are turned, not only by the hands of the devout, but even mechanically by the winds and running waters, and some are so large—thirty to forty feet high and fifteen to twenty in diameter—that at each turn of the wheel they can repeat the contents of whole volumes of liturgical essays stowed away in their capacious receptacles. And meanwhile stagnation reigns supreme over the most priest-ridden land under the sun. For a moment it was roused from its torpor by the British expedition to Lhasa (1904), but appears to have fallen asleep again.

Photo by Kapp & Co.

FIG. 114.—BHUTIAN WOMAN, TIBET
Fine Tibetan type

The Indo-Chinese Aborigines

From the lofty Tibetan plateau early man found his way down the great rivers—Irawadi, Salwin, Mekhong—to the Indo-Chinese Peninsula, where

many of the first arrivals, such as the Mishmi, Abors, Kuki, Lushai, Chins, Nagas, Kakhyens, Karens, Khas, and Moi, have remained in the pristine savage state, and now constitute the aboriginal elements of that region. But others have, under Hindu and Chinese influences, become cultured peoples and founders of well-organised political states, of which the most powerful were Burma, now a British possession, Siam, still autonomous, Camboja, Cochin-China, Anam, and Tongkin, all French dependencies.

From the infantile notions of the aborigines, we may learn much

From "The Silken East," *by permission of the Author, Mr. V. C. Scott O'Connor*

FIG. 115.—THE KAREN MISSION AT PHA-PÚN

The numerous Karen tribes occupy the uplands between Barma and Siam

regarding the cosmologies and "philosophies" of primitive peoples. Thus the Kuki and their Lushai relatives have a curious theory of the Creation, according to which the face of the earth was originally covered with one vast sea inhabited by a gigantic worm. One day the Creator, striding across this worm, dropped a handful of clay, saying, "Of this I mean to make a land and people it"; to which the worm: "What! you think to make a habitable land out of this bit of soil! Why, it is absurd. Look here, I can swallow it." But the lump, immediately passing out of his body,

grew and grew until it became the world we now see. Then man sprang out of the ground by the will of the gods, of whom there are three: Lambra the Creator, without whose consent nothing can be done by the others; Golarai, god of death; and the beneficent Dudukal with his wife Fapité. Some of the Chins of the Chindwin valley think they were formerly very powerful, but were ruined by their insane efforts to capture the sun. With a sort of Jacob's ladder they mounted higher and higher, but growing tired, quarrelled

Photo by Watts & Skeen

FIG. 116.—KAREN WOMEN, SOUTH-EAST BURMA
Akin to the Burmese; many are now Christians

among themselves, and one day, while half of them were aloft and just about to seize the sun, the others below cut down the ladder and all were dashed to pieces. They never recovered from that blow and are now a feeble folk.

Many believe in a head god, or rather demon, to whom they sacrifice, but do not expect any favour from him except immunity from the plagues and misfortunes he is apt to inflict on those that offend him. The real objects of worship are the innumerable *nats* or spirits of the house, family, clan, fields, who also swarm in the

Photo by Bourne & Shepherd

FIG. 117.—NAGA WAR-DANCE

Occupy the Naga Hills between Burma and Assam; all pagans and till lately head-hunters

air, the streams, the jungle, and the hills. None can bestow blessings, but all are imps of mischief who can and will do harm unless appeased with offerings. Cholera and small-pox are reckoned amongst the nats, and when cholera broke out amongst the Chins who visited Rangoon in 1895, they kept their knives drawn against the nat and hid away under bushes to prevent him from finding them. Another great trouble is the evil eye, and some of the tribes think all their neighbours are wizards, whose single glance can bewitch them and make lizards enter their body and devour the entrails. The departed go to "Dead Man's Village," which is divided into a pleasant abode for those who die a natural death, and a wretched abode for those killed in a fray. Here they must bide till avenged by blood; and the vendetta thus acquires a religious sanction, since the slain becomes the slave of the slayer in the next world. Whether a man has been honest or not in this world does not matter; but the more people he has killed the better, since he will have more slaves to serve him in the after-life. The same applies to the quarry, for all that he kills on earth are his for ever. Hunting and drinking still go on as in the flesh, but whether fighting and raiding also is a point not settled by the native theologians.

From "The Silken East," by permission of the Author, Mr. V. C. Scott O'Connor

FIG. 118.—A MASTER BUILDER OF PAKOKU, LOWER BURMA

It appears that all these aborigines who revelled in blood were formerly, as some still are, head-hunters, and the Murram Nagas have a legend dealing with the practice. They alone of all the Nagas have two hereditary chiefs, a greater and a lesser, which is thus explained: a former chief had two sons, the younger of whom, being

the greater warrior, wanted his father to give him the succession. But being unable to deprive the elder of his birthright, the aged chief first told him to go and secretly bring home the head of some foe; then he sent both on a like expedition on the understanding that he who came back first should be heir. The elder of course was first with

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FIG. 119.—THE MAGISTRATE OF HOMALIN AND HIS FAMILY

the head he had already secured and hidden in the neighbouring bush. But the younger still persisting, a compromise was made by which both should succeed, one as the big, the other as the little chief, and so it has been ever since. A pleasanter trait is their devotion to the game of polo, which is played much in the same way as by the Baltis and others at the opposite extremity of the Himalayas.

The Burmese

Even the cultured Burmese people, although now all Buddhists, have their old-time legends, and in the national records we read how two thousand years ago the land was overrun with fabulous monsters and other terrors, which to this day are called "the five enemies." These were a fierce tiger, a huge boar, a flying dragon, a prodigious man-eating bird, and an enormous trailing pumpkin, which threatened to entangle the whole country. The race, however, has outlived these dangers, and the Burmese now form a well-defined nationality, whose type has been described as somewhat intermediate between the Chinese and the Malay. The features are softer and more rounded than either, with a yellowish brown or olive complexion, often showing very dark shades, full black and lank hair, no beard, small but straight nose, weak extremities, pliant figure, and average height (5 ft. 5 or 6 in.).

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FIG. 120.—BURMESE WOMAN AND CHILD

Softness and a distinctly refined air also give the keynote to the national temperament, which is marked by a bright, genial

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FIG. 121.—BURMESE DANCING GIRLS

The pleasure-loving Burmese are much given to singing and dancing

disposition, natural kindness, and extreme friendliness towards strangers. Such traits more than outweigh a certain listlessness and apathy which hurts nobody but themselves, and a little vanity or arrogance inspired by the still remembered glories of a nation that once ruled over a great part of the peninsula. But perhaps the most remarkable trait is the almost democratic independence and equality of all classes, who mingle together with perfect ease and freedom. This feature, so remarkable in Asiatics, is due partly to the absence of social or racial castes, partly to the levelling influence of Buddhism, which is of an entirely different complexion from that of Tibet and Siam, its true beneficent spirit having been better preserved in Burma than elsewhere. Here the priesthood is not a specially privileged or exclusive class, since everybody is or has been

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FIG. 122.—A YOUNG BURMESE LADY

a priest for some period of his life. All enter the monasteries, which are the national schools, not only for instruction but actually as members of the sacerdotal order. They submit to the tonsure, take "minor orders," so to say, and wear the yellow robe, if only for a few months or weeks. But for the time being they must renounce "the world, the flesh, and the devil," and must play the mendicant, that is, make the round of the village at least once or twice with the begging-bowl hung round their neck in company with the regular members of the community. These have no spiritual powers whatever, and all they do for the alms lavished on them by the laity is to instruct their children in reading, writing, and the rudiments of religion (J. G. Scott).

Photo by Watts & Sheen

FIG. 123.—A TSAWKOO GIRL, INDO-CHINA

It is a pleasant social picture in which the women also have their full share. Nowhere else do they enjoy a larger measure of freedom, with the result that they are far more virtuous, thrifty, and intelligent than any other Asiatic women. In all the markets young girls may be seen squatted behind stalls laden with all kinds of wares, the price of every article being known to them; and such is their probity that buyers never expect to be cheated. Most of the retail trade is in their hands, and "they may be said to be men's companions and not their slaves" (Bishop Bigandet).

In Burma tattooing has become a fine art unsurpassed even in Japan or Polynesia. The most elaborate designs are executed only on the men, who are covered from waist to knees with heraldic figures of animals and intervening traceries, so that at a little distance the effect is that of a pair of dark-

blue breeches. The pigments are lamp-black or vermilion, and the pattern is first traced with a fine hair pencil and then worked in with a pointed brass style.

The Tai Nation: Shans and Laos

Between the Burmese in the extreme west and the Anamese in the extreme east the whole land is occupied by one of the most numerous and widespread peoples of Asia, the *Tai* or *T'hai* ("Free,"

Photo by Prof. James McCarthy

FIG. 124.—PUEN LAO GROUP, LUANG-PRABANG DISTRICT
Dominant on the Middle Mekhong, but now subject to France

"Noble"), as they call themselves, the *Shans* and *Laos*, as they are respectively called by the Burmese and Siamese. They are the *Pai* of the Chinese, and Prince Henry of Orleans tells us that Pai groups are met all along the route followed by him between Indo-China and China. But their primitive domain extended far into China itself, and some hold that they constitute a chief element in the present Chinese race, which as it spread southward amalgamated with the Tai aborigines, and thus became profoundly modified both in type and speech, the modern Chinese language containing over 30 per cent. of Tai ingredients. This process

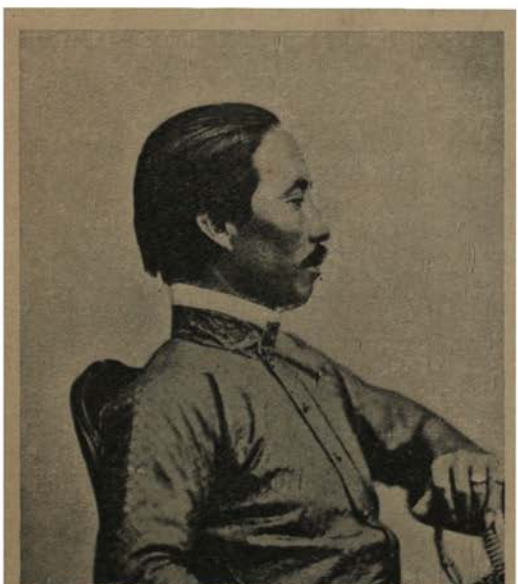
of fusion has been going on for ages, not only with the southern Chinese but also with the Caucasic aborigines who had reached South-east Asia in the Stone era, and are still found scattered in small groups all over the uplands between Tibet and Cochin-China. Hence the Tai are generally of finer physique than either the kindred Siamese and Malays in the south or the more remotely allied Chinese in the north. The colour is much lighter, the features more regular, the expression more intelligent, and the Burmese Shans especially have "a nobler head than the Chinese; the dark eyes are about horizontal, the nose is straight, the whole appearance approaches that of the Caucasic race" (Dr. Kreitner).

The Siamese

Owing to their singular lack of political cohesion, none of the numerous Tai groups ever succeeded in founding a powerful state, except the *Siamese* branch, which forms the bulk of the population in the more favoured Menam basin. Here they appear to have been preceded by the Caucasic Cambojans, from whom, and not directly from India, they received their Hindu culture. Mingling fact with fiction, the Siamese records refer to the miraculous birth of the national hero, Phra-Ruang, who threw off the Cambojan yoke, and declared the "Sayamas" (our Siamese) henceforth "T'hai," or "Freemen," although domestic slavery has from time immemorial been a social institution amongst them. Ayuthia, north of the present capital Bangkok, and now in ruins, was for a long time the great centre of national life, when the empire acquired its greatest expansion, and comprised the whole of Camboja, Pegu, Tenasserim, the Malay Peninsula, and even extended its conquests across the narrow inland waters to the island of Java. A part of the Malay Peninsula is still held by Siam, although she herself has been almost dismembered and since 1896 hemmed in, propped up, as it were, between Great Britain on the west and France on the east side.

Slavery or serfdom was not restricted, as mostly elsewhere, to a particular class, but extended to all the king's subjects, so that the sense of personal dignity was lost, and any one from the highest to the lowest citizen might at any moment lapse into bondage. Like most Mongoloid peoples they are incurable gamblers, and before the recent reforms a freeman of any rank

might stake all his effects, his wives, children, and self, on the hazard of the die. Even Buddhism, introduced about 638 A.D., offered no relief, as in Burma, but on the contrary, with its rigid precepts and senseless formularies, served only to tighten the bonds of body and soul. So numerous, absurd, and exacting are the monastic rules that but for the aid of the novices and temple servants the monks would find existence impossible. They must not dig or delve, plant or sow; boil rice, as it would kill the germ—eat corn for the same reason; climb trees, lest a branch get broken; kindle a flame, as it consumes the fuel—put it out, as that also would extinguish life; forge iron, as sparks would fly out and perish; breed pigs or poultry; wear red, black, green, or white garments; mourn for the dead; in a word, neither do nor not do anything, and then despair of attaining *Nirvanà*. But beneath it all spirit or devil-worship is still rife, and in many districts pure animism is the only religion. Even temples have been raised to the countless gods of land and water, woods, mountains, hamlets and households. To these gods or fiends are credited all evils, and, to prevent them from getting into the "bodies" of the dead, these are brought out, not through door or window, but through a breach in the wall which is afterwards carefully built up. Incredible sums are impartially lavished both in offerings to these agencies and in support of the Buddhist establishments. The public, however, get some return for their money in the endless round of feasts



By permission of the Professor of Anthropology, Natural History Museum, Paris

FIG. 125.—A SIAMESE MAN

and revels to which the expenditure gives rise, and of which the shrines and convents are the chief centre. Such is religious life in Siam.

The Anamese

In Anam and Tongkin we seem to breathe another, though scarcely a better atmosphere. Here Chinese have replaced Hindu influences, with the result that from the dry moral precepts of Confucius the educated classes have acquired a scoffing, sceptical spirit unhampered by theological dogmas, and combined with a lofty moral tone not always in harmony with daily conduct. But this undisguised materialism has not penetrated to the masses, for whom the family is still the true base of the religious and social system, the head of the household being not only the high priest of the ancestral cult, but also a kind of patriarch exercising almost absolute control over his children. Besides this ancestor-worship and the Confucian teachings, a national form of Buddhism is prevalent, and, as in China, some even profess all three of these so-called "religions." But the people still cling to their old belief in spirits, and especially the supernatural powers of the professional magicians, really Shamanists under another name. While the Buddhist temples are neglected, and the *bonzes* (priests) despised, offerings are every-

By permission of the Professor of Anthropology, Natural History Museum, Paris

FIG. 126.—ANAMESE WOMAN
Plain inanimate features

where made to the genii of agriculture, of the waters, the tiger, the dolphin, peace, war, sickness, whose rude effigies in the form of dragons or other fabulous monsters are set up in the pagodas. Yet in this unpromising field the French missionaries have made some progress, and in 1900 the converts were estimated at about one million.

The Tongkinese, Anamese, and Cochin-Chinese, three closely connected branches of one race, are of a somewhat coarse Mongoloid type, characterised by a high broad forehead, salient cheek-bones, small crushed nose, rather thick lips, black straight hair, scant beard, round head (index 83° to 84°), coppery colour, mean height, hard flat features and ungainly figures corresponding to a harsh, unsympathetic temperament. Few observers have a good word to say for the mental or moral qualities of the Anamese, who are generally described as arrogant, deceitful, and dead to all the finer feelings of human nature, so that after years of absence the nearest relatives will meet without any outward show of pleasure or affection. Mr. J. G. Scott completes the picture with the remark that "the fewer Anamese there are, the less taint there is on the human race." But all peoples have some good qualities, and the Anamese are noted for an intense love of personal freedom strangely contrasting with the slavish spirit of the Siamese. The feeling extends to all classes, so that servitude is held in abhorrence, and, as in Burma, a democratic sense of equality permeates the social system. A marked physical trait is the way the great toe is opposed to the others, as noticed ages ago by the Chinese, who from this formation call them *Giao-shi*, or "Cross-toes."

The Chinese

To China the Anamese owe almost everything, their arts and industries, their letters, philosophies, general culture, and even a considerable part of the population. Hence the transition is easy from this "attenuated China," as it has been called, to the real China, the 'Middle Kingdom—that is, the centre of the universe—whose teeming multitudes look upon themselves as the flower of humanity, and stigmatise the Caucasic Europeans as "Western Barbarians." The term *China*, probably from the native word *Jin* (Men), is of some antiquity, already occurring in the early Hindu writings, whence it passed westwards in the modified forms *Sinæ*,

FIG. 127.—A GROUP OF CHINESE MEN

Li Hung Chang and his suite

Thinæ, there being no *ch* or *j* in Greek or Latin. On the origin of the race there are two views, some holding that they are the direct descendants of the aborigines who during the Stone Ages entered the Hoang-ho valley from Tibet, and there developed their peculiar culture independently of foreign influences, others that they are comparatively late intruders from Mesopotamia. This view assumes that they did not arrive as rude aborigines, but already as a civilised people with a considerable knowledge of letters, science, and the arts, all of which they acquired from the cultured Akkado-Sumerian inhabitants of Babylonia. Certain analogies and even identities are pointed out between the two cultures, and even between the two languages, sufficient to establish a common origin of both, Mesopotamia being the fountain-head whence the stream flowed to North China by channels not yet clearly defined. The theory is plausible, but still a long way from being established.

Photo by Mr. J. Madsen, Copenhagen

FIG. 128.—A CHINAMAN AND HIS FAMILY

But if not of Babylonian origin, Chinese culture is still the oldest in the world, having persisted with little change for about four thousand five hundred years, whereas all other early civilisations have perished. This persistence, however, is not due to any general spirit of

national sentiment, which does not exist, nor to any community of speech, since many of the provincial dialects differ profoundly from each other, but mainly to a prodigious power of inertia, which has hitherto resisted all attempts at change either by pressure from without or by spontaneous impulse from within. But it may be inferred from the Japanese wars, the development of railway enter-

Photo by Mr. E. Delmar Morgan

FIG. 129.—CHINESE WOMEN
Notice the small feet

prise, the reform movements both political and social, that the leaden masses have at last begun to throw off their lethargy and to move with the times.

Meantime the Chinese still remain what they always have been, a frugal, peace-loving, hard-working people occupied almost exclusively with tillage, trade, and a few industries, such as weaving, dyeing, porcelain ("china") and metal work, all of which they have

brought to extraordinary perfection. A knowledge of letters is also widely diffused and dates from remote times, although the hieroglyphic writing system still remains at the cumbrous ideographic stage, in which each character is a symbol, representing, not sounds like our letters, but ideas like our ciphers. Yet the system has the advantage of enabling those speaking mutually unintelligible idioms to converse together, using the pencil instead of the tongue, just as

Photo by Mr. E. Delmar Morgan

FIG. 130.—DUNGANS, KASHGARIA AND ZUNGARIA
Are Moslem Chinese half-breeds

our numerals 1, 2, 3 can be read by all Europeans, each pronouncing them in his own way.

Although next to the Koreans perhaps the least religious people in the world, the Chinese possess no less than three "State Churches," as they might be called: *ju-kiao* or Confucianism; *tao-kiao*, or Taoism, and *fo-kiao*, or Buddhism, besides the old ancestor-worship and universal belief in invisible agencies of all kinds. Confucianism is not a religion, but a frigid ethical code based on

the moral and matter-of-fact precepts of *Kung-fu-tse*, "The Eminent Teacher," a social reformer who taught that conduct should be regulated not by rewards and penalties hereafter, but by well or ill-being in this life. Hence his system is summed up in the expression "worldly wisdom," as embodied in such popular sayings as: Don't do what you would not have known; plates and dishes may get broken in the washing (not too much zeal); thatch your

Photo by Mr. E. Delmar Morgan

FIG. 131.—DUNGANS OF KULJA IN ZUNGARIA

roof before the rain; dig the well before you thirst; the gamblers' luck is his ruin; money cloaks many faults; win your suit, lose your money.

Taoism, a sort of pantheistic mysticism called by its founder Lao-tse (600 B.C.) the *Tao*, or "Way of Salvation," was embodied in the formula—"Matter and the visible world are merely manifestations of a sublime, eternal, incomprehensible principle." Later it degenerated to a mere system of magic, associated with the never-

dying primeval superstitions, and practised by an organised brotherhood of astrologers, Shamanists, somnambulists, "mediums," "thought-readers," charlatans, and impostors of all sorts. Buddhism also has completely conformed to the national spirit, and is now a curious blend of Hindu metaphysics with the primitive Chinese belief in spirits and a deified ancestry. Thus the old animism is still manifest in a multitude of superstitious practices, which aim at beguiling the bad and securing the favour of the good spirits. Everything depends on maintaining a perfect balance between the two principles represented by the "White Tiger" and the "Azure Dragon," who guard the approaches of every dwelling and whose opposing influences have to be nicely adjusted by the well-paid professors of the magic arts. In social life appearance, outward show, "face," as it is called, is everything, and the essential point the observance of the "eleventh commandment." The question is never of facts but always of form, and Mr. A. H. Smith, who has best treated this subject, adds that the most telling qualities of the Chinese in their competition with other races are "a matchless patience and forbearance under wrongs and evils beyond cure, a happy temperament, no nerves, and a digestion like that of an ostrich." Although an extremely courteous people among themselves, an unpleasant trait is their attitude of aggressive superiority displayed towards strangers. "After the courteous, kindly Japanese, the Chinese seem indifferent, rough, and disagreeable, except the well-to-do merchants, who are bland, complacent, and courteous. Their rude stare, and the way they hustle you in the streets and shout their 'pidjun' English at you is not attractive" (Mrs. Bishop).

The Oceanic or Malayan Mongols

In their Oceanic domain the Mongol peoples collectively called Malayans range from Madagascar through Malaysia to Formosa, but are found in compact masses chiefly in the Malay Peninsula, in Sumatra, Java, Borneo, Celebes, Bali, Lombok, Billiton, Bangka, Nias, the Spice Islands, and the Philippines. Even here they have mingled in many places with other races, such as the Negritos in the Malay Peninsula and the Philippines, Papuans in Flores and the other islands east of Lombok, Caucasic Indonesians in most parts of Malaysia, and African Negroes or Bantus in Madagascar. Hence full-blood Mongolic Malayans are not numerous, except

perhaps in the densely peopled island of Java, and the term "Malay" is itself a misnomer. It belongs originally and properly to a small tribe who rose to power about one thousand years ago in the Menangkabau district of Sumatra, and rapidly spread thence all over the Eastern Archipelago. Here these *Orang-Maláyu* ("Malay men"), as they call themselves, have acquired a surprising predominance socially if not politically since their conversion to Islam under the renowned Sultan Mahmud Shah (about 1250), and their language, a member of the great Malayo-Polynesian (Oceanic) family, has long been the chief medium of intercourse throughout Malaysia.

From Dr. Meyer's "Album"

FIG. 132.—WOMAN OF CELEBES
Moslem Malayan

The Cultured Malayans

All the other mixed Malayan (properly Mongoloid) peoples, who never call themselves Malays, form socially two very distinct classes—the *Orang-Benua* ("Men of the Soil"), rude, uncivilised aborigines numerous in the interior of nearly all the large islands; and the cultured natives, formerly Hindus (Brahmans and Buddhists), but since the fifteenth and sixteenth centuries nominal Christians or Mohammedans except in Bali and Lombok, where Hinduism still persists. These have long been constituted in large communities and nationalities, with historical records, a rich written literature over a thousand years old, and many flourishing arts and industries. They speak cultivated Malayo-Polynesian languages which were early reduced to written form by

the Hindu missionaries, and are much better preserved than the simplified modern speech of the Orang-Malayu. Such are the Sundanese, Madurese, and Javanese proper of Java; the Achinese, Rejangs, and Passumahs of Sumatra; the Bugis, Mangkassaras, and Minahasans of Celebes; the Tagalas, Bisayas, and many others of the Philippines, and the Hovas of Madagascar. To call any of these "Malays" would be like calling the Dutch, Prussians, and Saxons "English," because of their common Teutonic descent.

From Dr. A. B. Meyer's "Album"

FIG. 133.—WOMAN OF CELEBES

The Javanese

Amongst the cultured peoples the first place must be awarded to the Javanese, who were a highly civilised people while many of the Sumatrans were still savages, perhaps head-hunters and cannibals, like the neighbouring Battas and Bornean Dyaks. Although now almost exclusively Mohammedans they had already adopted some form of Hinduism over two thousand years ago, and under the guidance of their Indian teachers had raised monuments, such as the prodigious temple of Boro-Budor, which are still the wonder and the admiration of the world. The arts of peace and war were brought to great perfection, and the natives of Java became famous throughout the East as accomplished musicians and workers in gold, iron, and copper. Most curious are the survivals of the primitive beliefs from stone and tree worship through Hinduism to the present Moslem veneer. The mosques may be still frequented, but in times of trouble Allah is forgotten and resort

had to the ancient shrines and offerings made to the old Hindu deities, or to the sacred fig-trees beneath whose shade the natives often gather to worship the old earth-gods. Respect is also paid to the turtle-doves and to the monkeys that have their homes in the spreading branches of these trees, and even to certain strangely shaped rocks, carrying the mind back to the stone-cult of primeval times. When the Hindu gods were expelled from Java by the Moslem invaders, they took refuge in Bali, where they had to contend with the local demons, who fiercely resented the intrusion. Then new thrones had to be erected for the refugees; but there being no mountains at that time in Bali, the four nearest hills in Java were brought over and set down in the four quarters and assigned to the different gods according to their respective ranks.

From photo in the Ethnological Museum, Rotterdam
FIG. 134.—JAVANESE WOMAN

The Borneans

Neither Islam nor Hinduism ever made much progress in Borneo, so that most of the Dyaks and other aborigines are still in the wild state, addicted to head-hunting, cannibalism, and human sacrifices often attended with shocking barbarities. The object was to send messages to their dead relatives, and for this purpose the victim was tied up to a tree, and after some preliminary singing

and dancing one after another would stick a spear an inch or so into his body, each sending a message to his deceased friend as he did so. The Borneans are saturated with superstitions; every pool, every tree, every rock is the home of some demon, and all mysterious noises in the forest are ghostly whisperings. But head-hunting is the most indispensable of all social and religious observances. No girl will look at a wooer before he has laid a head or two at her feet; no house is blest which is not sanctified with a row of skulls; and nobody need hope for bliss hereafter unless he or some friend has added to the collection. In the native cosmogony there was nothing at first but sky and water, when a huge rock fell from above, and got covered with soil on which grew a great tree, and this was followed by a coiling vine which twined round the tree. The result of the union were a man and a woman, parents of all the natives, and also of Tokong, father of head-hunting. The after-world is underground and, like the Greek Hades, has its Charon and its Styx, a deep wide ditch swarming with worms and crossed by a big tree-stem, which is guarded by the great demon *Maligang*. By him all comers are challenged, and if they have no record of bravery, no store of captured heads, the tree is shaken until they fall into the ditch, to be tormented for ever by the worm that dieth not.

Photo by Mr. Henry D. Ridley

FIG. 135.—JAVANESE BOY (MALAYAN)

The Battas and Nias Islanders

Perhaps the acme of cruelty is reached by the Sumatran Battas, who open hostilities by burying a little boy up to his neck in the

ground as an offering to their war-god. After stuffing him with a mixture of ginger, red pepper, and salt until he is nearly raving mad with thirst, they induce him by the offer of a little water to promise to plead the tribal cause in the next world, and then instead of water pour molten lead down his throat. These Battas are pagan cannibals, who have developed the doctrine of soul to its utmost limits. Their *tendi* is a second *ego*, a sort of double, which may leave and return to the body in life, and at death

Photo by Mr. C. B. Kloss

FIG. 136.—BATTAS OF LAKE TOBA, SUMATRA
Are pagans and cannibals of low Malayan type

becomes a *begu* (spirit or shade) on earth, or a *dibatta* (god) in the aërial spaces. There may be as many as seven such tendis, one of which after death is resolved into breath, or becomes wind returning to the universal soul of the world. Not only man, but animals and even plants have their tendis, and the rice tendi is a goddess who plays a great part in the creation myth. She is the maker of man, the creative and sustaining power of the universe, the All-life, the gracious mother of nature, these sublime cosmic notions being no doubt due to early Hindu teachings.

The neighbouring Nias Islanders are both idol- and devil-

worshippers. But having no idea of a pure bodiless spirit, they make numerous stone and wooden statuettes as tutelar deities, or else guardians against sickness or other troubles. The chief god, *Lubu-langi*, dwells in the air, and is conceived as a tree blowing about and shedding fruits which become either spirits or men, according as they fall in space or on the ground. In fact he is the origin of everything, and from him comes nothing but good. But there are countless demons, authors of all woes, and in case of illness the wizard is sent for to "smell out" the particular spook who has caused the trouble. If he cannot be got rid of with the offering of a fowl, stronger measures are taken, and all doors are closed except one, through which he is expelled by cutting and slashing in all directions and making a tremendous uproar with much shouting, tam-tamming, and beating of pots and cans. South of Nias follow the Mentawey Islands, whose inhabitants are also plagued with demons; and some of them have a curious notion that after death they go to a neighbouring islet called "Devil Island," because here all the souls become devils. Hence after the burial everybody makes off in great haste, fearing the return of the new-made demon. There are no religious rites beyond the inspection of birds' entrails to forecast the future, but much dancing accompanies all festive gatherings, which appear to have a sacred character, since they wind up if possible with a human sacrifice, the victim being obtained by raiding a neighbouring island. Earthquakes, the tides, eclipses, and other natural phenomena are due to sinister influences; even the rainbow is a net cast out to ensnare mortals, and comets are ordinary stars with long tails to which devils cling, careering through space to strew the world with woes.

The Malays Proper

In the Malay Peninsula, where Hinduism never gained a footing, Islam is directly imposed on the old heathendom, which still often comes to the surface. Educated Malays themselves say that the people are the slaves of many strange customs and superstitions utterly opposed to Mohammedan teaching, and savouring strongly of devil-worship. Buffaloes are still slain near the mosques with much ceremony on religious occasions, and at the births, circumcisions, marriages, and head-shaving of the better classes. But the most striking survival from pagan times is the universal belief in

the were-wolf superstition, which here of course becomes the were-tiger (see p. 93). In Borneo there are wooden idols of tigers with indwelling souls, real fetishes. But in Malacca the tiger himself is worshipped, and the belief that men assume his form at night is inextinguishable. Here we are still in the Middle Ages. "Magic and evil spirits, witchcraft and sorcery, spells and love-potions, charms and incantations are as much a matter of everyday life as are the miracle of growing rice and the mysteries of the reproduction of species. The existence of the Malayan Loup Garou to the native mind is a fact and not a mere belief. The Malay *knows* that it is true" (H. Clifford). One of the ways by which the Malay gets magic is to meet the ghost of a murdered man, for which a mystic ceremony has to be performed at his grave on a Tuesday at full moon. Then the person needing help conjures the departed spirit and states his case, and after a time an old man appears, to whom the request is repeated and is supposed to be ultimately granted.

Physically the Malays proper may be described as of a modified Mongol type, softened by their oceanic environment, rather brown than yellow, with round head (index 78° to 85°), slightly projecting jaws and cheek-bones, rather small nose, often quite straight, with widish nostrils; eyes black, straight or slightly oblique, with the Mongol fold, thickish and slightly protruding lips, rather small, slender, and delicate extremities, figure shapely, wiry, and undersized (5 ft. to 5 ft. 4 or 5 in.). The temperament is very marked, being normally quiet, reserved, and taciturn, but under excitement subject to sudden fits of blind fury (*amok*); fairly intelligent, polite, and ceremonious, but uncertain, untrustworthy, and even treacherous; daring, enterprising, and reckless; musical; callous and indifferent to physical pain in others. (For Malayo-Papuan mental contrasts, see p. 36.) The Malay is passionately fond of opium-smoking and a reckless gambler, betting over cock-fighting, the national pastime, and, as in Siam, often staking his personal freedom on the issue. But he is extremely frugal and most temperate, so that in Malaya the eating-house takes the place of our public-houses and is the chief place of resort. Here the modest bill of fare includes little more than dry rice, capsicums, bits and scraps of meat and fish, cooked vegetables, and sweetmeats handed round with a cup of hot water. When they run amok and freely use the murderous kris, a short curved knife or dagger, they may

seem "the worse for drink," but are not so, being simply carried away by an unaccountable frenzied impulse.

The Philippine Natives

In the Philippine Archipelago, which passed from Spain to the United States in 1898, the Negrito aborigines (p. 67) have been nearly replaced by later Malayan intruders. Except in Mindanao, which is still mainly Moslem or heathen, the bulk of the settled populations—Tagalas, Bisayas, and many others—have long been nominal Roman Catholics, who before the arrival of the Americans were administered more by the priests and regulars (Augustinians, Dominicans, Jesuits) than by the civil officials. One result has been such a transformation of the subtle Malay character that those who know them best have described their temperament as unfathomable. From the irksome Christian observances they sought relief either by turning the many feast-days of the calendar into occasions of revelry and dissipation, or by secretly cherishing the old pagan beliefs. The native, wrote one of the padres, is an incomprehensible phenomenon, the guiding motives of whose conduct have never yet been and perhaps never will be discovered. He will serve a master faithfully for years, and then join a brigand band to murder the family and plunder the house. No kind of sympathy existed between the natives and their rulers, and the very children were taught to look on the whites as demons. The natives were officially classed as *Indios*, *Infieles*, and *Moros*, an

Photo by Mr. Diamond, by permission of Mr. William Allen Reed

FIG. 137.—NEGRITO OF PHILIPPINE ISLANDS

ecclesiastical rather than a racial grouping. The Indios comprised the more or less cultured Christian populations of all the towns and settled rural districts, speaking several distinct Malayo-Polynesian languages, and numbering about 5,500,000. By Infieles were understood all the aborigines who were neither Christians nor Moros, that is, pagans generally in the wild state, and variously described as "savage," "degraded," "warlike," "ferocious," "bloodthirsty," "treacherous," or else "wild but timid," "peaceful," "docile and harmless," some *Orang Benue* (Malayan aborigines), some Caucasic Indonesians, some very much mixed, and collectively estimated at 250,000. Under Moros ("Moors") are comprised all the Mohammedans of Mindanao, Palawan, and the Sulu Archipelago, some still independent and little removed from the savage state, numbering altogether perhaps 500,000. Some of the Sulu Islanders get baptized now and then, but still keep their harems, and when asked how many gods are there, reply *four*, meaning the Christian Trinity and Allah. Formerly fierce rovers and corsairs, the Sulu people are now kept in order by the American authorities, with whom the Sultan has made a treaty of peace.

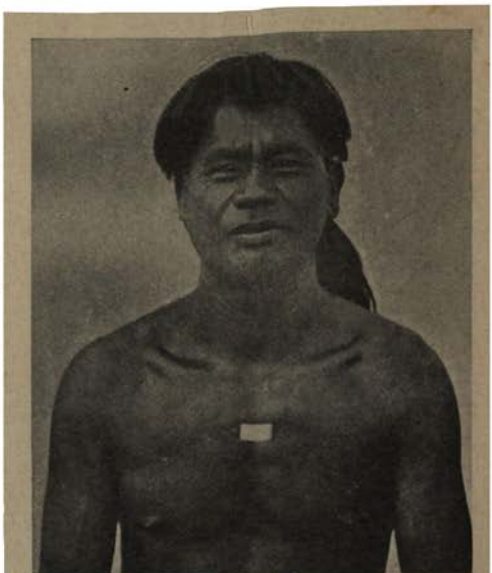


Photo by Mr. Martin, by permission of Professor Albert Ernest Jenks, Chief of the Ethnological Survey, Manila

FIG. 138.—A FILIPINO
Malayan stock

In Mindanao the Moslem contacts are not with Christianity, but with the old pagan beliefs, and here the genealogies of the Moro dynastic families are interwoven with curious legendary matter. One orthodox Sultan claims descent from unions with houris sent down from heaven, and another from a native princess found

inside a bamboo stalk. Some bamboos were being cut down to build a fish corral, and when the last was felled, out stepped a little girl whose finger was wounded by the axe which had cut through the stem. From her is sprung the present Bwayan dynasty. These Moros also believe in the *Balbal* vampire, a huge night bird, who is really a human being who is thus transformed at night and devours dead people, but does not prey on the living like the European vampires. But so detested is the monster that in the local code any one calling another *balbal* is heavily fined (N. M. Saleeby, *Moro History*, etc., Manila, 1905).

Photo by Mr. Diamond, by permission of Mr. William Allen Reed

FIG. 139.—NEGRITO OF THE PHILIPPINE ISLANDS
The same in profile as Fig. 137

The Formosans

In Formosa the relations are again changed, and here, besides numerous Chinese settlers on the west side, the central and eastern uplands are occupied by Indonesian and Malayan aborigines classed in three social divisions: 1. The *Pepohwans*, called "Barbarians," although quite as civilised as their Chinese neighbours. They are a fine race, very tall and "fetishists," though the mysterious rites are left to the women. 2. The *Sekhwans* ("Tame Savages"), also half-civilised agriculturists, but physically distinct from all the other natives, with remarkably long and prominent teeth, large mouth, thick lips, and light colour. Amongst them were found some old (Dutch?) books and other curious documents, which perhaps suggested to the impostor George Psalmanazar his spurious "Formosan Grammar." 3. The *Chinhwans* ("Green Barbarians"), utter savages, who resemble the Japanese so closely that when dressed like them one cannot be distinguished from the other.

The vendetta is rife amongst the ruder tribes, some of whom are suspected of cannibalism, while others are predatory head-hunters. Such is the traditional hatred of their former Chinese rulers that no one can either be tatooed or allowed to wear a bracelet until he has carried off a Celestial head or two. In all the houses these heads are mounted on frames or brackets, and some of the warriors can point to over seventy of such trophies. With their new Japanese rulers (since 1895) they have sworn friendship, regarding them as their "brothers and sisters." The oath of eternal alliance

FIG. 140.—HOVA SCHOOLBOYS, MADAGASCAR
The cultured Hovas are all Christians

is taken by digging a hole in the ground, putting a stone in it, throwing earth at each other, and then covering the stone with the earth, which means that "as long as the stone in the ground keeps sound, so long shall we keep our word unbroken."

The Malagasy

In Madagascar the relations are altogether unique. Here we have a great mass of Negro or Bantu peoples leavened in varying proportions by a Malayan element, and all without exception speaking closely related dialects of a common Malayo-Polynesian language. How this came about, how the immigrants from

the adjacent mainland should have completely forgotten their expressive Bantu tongues, and adopted the speech of a few intruders from across the Indian Ocean, it is no longer possible to say, but the fact is unquestioned and firmly established by all competent observers. The Hovas of the north central districts are the dominant people, and also show the largest infusion of Malay blood; in fact are inclined to resent the suggestion that there is a black strain at all in their composition. But it reveals itself both in their dark colour, tall stature, suspiciously frizzly hair, which should be quite straight, and round head (85°), which should be long. Their claim, however, to be regarded as a civilised people professing the Protestant religion cannot be contested. The Hovas live in large towns constructed on the European model or else in well-appointed farmsteads, where they till the land with much skill, and have also made considerable progress in the industrial arts. All are educated, and the majority can read both their own and the English language, and the *Antananarivo Annual*, an excellent English periodical, is entirely set up and printed by native craftsmen (Fig. 140).

FIG. 141.—SAKALAVA WARRIORS, MADAGASCAR
Dominant along the West Coast

Of the other Malagasy peoples a few are also Christians, but the great bulk are still pagans often little removed from the savage state. In fact the Ibaras and others are described as "Africans pure and simple" in everything except their speech, large-boned and muscular, very tall (average 6 ft.), with flat nose, thick lips, and hair invariably crisp or woolly. They have a rich oral literature, comprising legends, fables, songs, riddles, and a great mass of folklore often showing close analogies with the European, so much so that one might be called a variant of our "Beauty and the Beast." In their religious notions they reflect both Malay and African contacts. From Malaysia was probably introduced the belief in a Supreme Being worshipped in association with the Gods of the Four Winds. In Robert Drury's time (eighteenth century) these deities were invoked in all solemn oaths, thus: "'I swear by the great God above, by the Four Gods of the Four Quarters, by the spirits of my forefathers, etc.' At their meals they took a bit of meat and threw it over their heads, saying, 'There's a bit for the Spirit'; then they cut four more little bits, and threw to the Lords of the Four Quarters of the Earth" (Drury).

CHAPTER VII

AMERICAN (AMERIND) OR RED DIVISION

Nomenclature (p. 226)—Origin and Antiquity (p. 226)—Independent Evolution of Amerind Culture (p. 227)—The Common Amerind and Asiatic Mythologies (p. 229)—American Shamanism (p. 230)—The Amerind Pantheons: no Supreme Being (p. 231)—The Amerind's After-life (p. 233)—The Amerind Temperament (p. 235)—Cannibalism (p. 237)—The Wampum (p. 238)—Gesture Language (p. 240)—Habitations (p. 241)—Architecture (p. 244).

NOMENCLATURE

WHEN Columbus reached the New World he thought he had circumnavigated the globe and thus arrived at India by a new (western) route, hence called the land "India" and the people "Indians." This is why we still speak of the "West Indies" and of the "American Indians." But ethnologists have always felt that this last was an absurd expression, and as they could not quite get rid of it, the contracted form *Amerind*, that is, "American-Indian," has recently (1899) been proposed as a compromise, and, owing to its convenience, has met with general favour, hence is here also adopted at least as an alternative for the really more correct "American aborigines," or "American natives." It has the further advantage of lending itself to much-needed derivatives, such as *Amerindia*, *Amerindian*, and several others, which are already in current use, and seem indispensable, especially since *America* and *American* have become almost synonymous with the United States and its citizens.

ORIGIN AND ANTIQUITY

As we have seen that the Human Family is one, with one centre of dispersion (Australasia), it follows that the Amerinds are not true aborigines, but must have reached their present insular

home (for America is an island) from some part or parts of the Eastern Hemisphere in very remote pre-glacial or inter-glacial times. Amid a great uniformity in the physical and a greater in the mental characters, there are considerable differences in the details—round and long heads, tall and short figures, red-brown or yellow colour (see p. 22)—that seem to imply at least two original elements, the partial fusion of which has resulted in the present Amerind race. Thus in Patagonia F. P. Outes has recently (1904) described several Old Stone stations and two Pleistocene types—a long-headed arriving from the north-east and a round-headed from the north-west. The routes and the races thus indicated could scarcely be any other than the palæolithic long-heads from Europe by the since vanished land-connections between Britain, the Orkneys, Shetlands, Faroes, Iceland, and Greenland, and the neolithic round-heads from Asia by the narrow Bering Strait with its insular stepping-stones formerly more extensive than at present. The Asiatics appear to have arrived a little later, but in larger bodies, which explains the predominance of round heads and low stature along the Pacific seaboard from Alaska to Chili. But interminglings were inevitable, and the result is that the Amerinds as a whole are a composite race, in which the Mongolic (Asiatic) traits are scarcely more marked than the Caucasic (European). On this important point Dr. Paul Ehrenreich, speaking with special authority, remarks that the American blend is a product of the soil, a race *sui generis*, in any case differing no more from Europeans than from Asiatics. The most outstanding characters are threefold —the very long black hair of the horsetail type, universal and due to the Mongol connection; the large, straight, and even aquiline nose, also very general and due to the Caucasic connection; and the so-called polysynthetic order of speech (see p. 23) locally evolved from germs everywhere common to early man in Pleistocene times.

Independent Evolution of Amerind Culture

If therefore the Amerind race has been developed from these rude beginnings in their present home, it would seem necessarily to follow that their arts and industries and general culture were also developed in the same region independently of all extraneous influences. Yet since the time of A. von Humboldt, who here blundered, no question has been more hotly disputed than this of

the origin and sources of the native cultures. The "Asiatic School," as it has been called, traces everything to the East, from the Central American calendric systems to the Mexican pyramids, from the northern Shamanism to the Peruvian Sun-worship, from Plato's Atlantis to the ten tribes of Israel. "I am fully convinced," wrote Humboldt, "that the art of time-reckoning, the cosmogonies, and many native myths present striking analogies with the notions prevalent in East Asia." This was the starting-point, and on the authority of the great naturalist a theory of Eastern origins has been built up which crumbles to dust at the touch of sober criticism.

Photo per Dr. R. W. Shufeldt, New York

FIG. 142.—SIOUAN SQUAW
The hard masculine look is characteristic

Thus there is no resemblance at all between the American and Mongol or Tibetan calendars, or between the Egyptian and Mexican pyramids, which are not pyramids at all in the Egyptian sense. The legend of the fabulous land of Fusang visited by Chinese Buddhists is exploded, and a few Chinese or Japanese

junks stranded at long intervals on the western seaboard could have obviously had no kind of influence on the already civilised peoples of the interior.

The junks are important in another way, for they bring out the fact that the natives had no ships, boats, outriggers, or any other sailing craft, at all comparable to those of the East, and without them how did they cross the oceans in their crazy rafts, dug-outs, and birch-bark canoes, and reach the New World in historic times, as is the supposition?

In America there were no Old World domestic animals such as sheep, goats, poultry, pigs, cattle, or horses; no cereals such as wheat, barley, rice, or oats, nothing but maize; no silk, tea, coffee, iron, not even a lamp except that borrowed by the Eskimo from the Norsemen, or any other Eastern cultural appliances whatever. Did the civilised Asiatic immigrants leave all these indispensable commodities behind them, and start fresh as from the Stone Ages? Such a voluntary relapse into savagery is unthinkable; but even so the racial types must have persisted, and one asks, where in America are these early or late Phœnician, Egyptian, Malay, Chinese or other civilised and specialised Asiatic settlers? Where, too, the linguistic affinities, the loan words (not one has been found), the Egyptian or Chinese hieroglyphs, the Babylonian cuneiforms, the Phœnician alphabet, or other Oriental scripts? Not one tangible link has ever come to light to connect the cultures of the Old and New Worlds. May we not safely conclude with the late J. W. Powell, an honour to American science, that "there is no evidence that any one of the arts of the American Indians was borrowed from the Orient"; that "stone implements and many other things are found in the latest Pleistocene deposits of valleys and plains everywhere throughout America"; "that the industrial arts of America were born in America, America was inhabited by tribes at the time of the beginning of the industrial arts. They left the Old World before they had learned to make knives, spear and arrowheads, or at least when they knew the art only in its crudest state. Thus primitive man has been here ever since the invention of the stone knife and the stone hammer."

The Common Amerind and Asiatic Mythologies

But when Powell adds that the Amerind did not derive his mythological notions from the Old World but developed them in

the New, the statement can be accepted to its fullest extent only by shifting the ethnological parting line with Franz Boas so as to take in the section of North-east Asia "extending from the lower part of the Kolyma river to Gishiga bay."

From the Chukchis, Koryaks and other aborigines of this region Mr. Bogoras of the Jesup expedition has collected and published over five hundred oral documents which place beyond doubt the identity of the great body of folklore and mythologies on both sides of the Bering waters. The agreement extends to the minutest details, and on the American side ranges down the coast as far as British Columbia. In the creation myth it is Kutk, the Raven, that everywhere plays the chief part. On both sides, he is creator of the world and of man; he is the Lucifer, the light-bearer, from whom spring sun, moon, and stars; he has made the rivers and the seas, and peopled the earth with animals. And when his work is done, he becomes the Thunder-bird, who lives in heaven wrapt in clouds. Such appears to be the real genesis of the Thunder-bird, who dominates in the lake region and about the headwaters of the Missouri and Mississippi valleys, and is also heard of as far north as Alaska. But farther east, amongst the Iroquoian and east Algonquian tribes, he becomes the beneficent Thunder-people, human in form and mind, usually four in number, and always staunch friends of mankind (J. N. B. Hewitt).

American Shamanism

In America the Asiatic term *Shaman*, although freely used by popular writers, does not occur. But the system exists, and is represented by the *tungaks* in Alaska, and elsewhere by many other names. But compared with his Asiatic brother, the tungak is an inferior being, little more than a conjurer, or medicine-man, like those who in Africa "smell out" the witches and other evil-doers. Although sometimes regarded as mediators with the invisible world, it is difficult to say whether any of the Amerinds believe in the actual control of spirits by the conjurers. Along the north-west coast they are credited with the power of charming away life by the use of certain spells and incantations, though they may also be called upon to drive out the evil spirit which haunts the sick man. Other functions are the removal of the scalp of the slain in battle, or the carrying out of the death sentence, by bewitching or poisoning the

condemned person. In some districts the office appears to be inherited, and cases are reported of Shamans so thoroughly ashamed of their equivocal position as to warn their sons from accepting the discredited office. All observers assure us that they never take part in, conduct, or preside at sacrificial rites to gods or ancestors, or venture to propitiate evil spirit, whereas this, as we have seen, is one of the essential functions of the Siberian Shaman. But many are adepts at conjuring tricks, and F. Boas describes a scene in which a female performer invites the people to kill her, when "she is placed on a seat behind the fire and one of her attendants complies with her request. He will appear to drive a wedge through her head from one temple to the other. The wedge is first shown to the people, and then secretly exchanged for another which consists of two parts attached to a wooden band that is slipped over her head and covered with hair. Thus it seems that the butt is standing out on one side, the point having passed through her skull. At the same time bladders containing blood, which are attached to the band, are burst, and the blood is seen to flow down the face."

One baneful effect of the system was the support given by its members to the delusion that sickness was always caused by invisible agencies, or by witchcraft. Their so-called medical practice was a horrible system of sorcery, and to such superstition human life was sacrificed on an enormous scale. The sufferers were given over to priest-doctors, to be tormented, bedevilled, and destroyed; and a universal belief in witchcraft led to the killing of all suspected people, and engendered blood-feuds on a gigantic scale. In the treatment of ailments the medicine-men were left very much to their own devices; nor were the Shamanist functions anywhere very clearly defined. On the whole the American tungak, to generalise the word, may be regarded as a sort of Asiatic Shaman in embryo, arriving, like the mythologies, in the late Stone Age, and afterwards diverging in various directions from his Siberian prototype.

The Amerind Pantheons. No Supreme Being

As a rule the native pantheons are not numerous, and almost since the Discovery the question has been discussed whether any of these pantheons culminated in a Zeus, a Jove, a real Supreme Being. In the Maya codices Dr. P. Schellhas could find only about fifteen figures of gods in human form, and about half as many in animal

form—the Death-god, the Moon, Night, Sun, War, Snake, Water, and Storm-gods, but no chief god, and this picture is also largely applicable to the Aztec Olympus, heightened by an extra element of terrorism. Yet these ruthless barbarians, who had developed the most sanguinary ritual of which there is any record, are credited with the lofty concept of a King of Kings, *Tonacatecutli*, the one true god, maker of the world, the Supreme Lord, to whom no offerings were made because he needed none. But in so describing him the early interpreters appear to have been biassed in this as in several other matters by Christian influences, and it is more probable that Tonacatecutli was a later invention of the Aztec sceptics, the outcome of philosophic speculation.

Photo by Dr. R. W. Shufeldt

FIG. 143.—ALGONQUIAN INDIAN

The more primitive systems cannot boast of more than five or six gods, and in 1616 the Virginian Algonquians told Captain Argoll that they had only five gods in all. "Our chief god appears often unto us in the form of a mighty great hare; the other four have no visible shape, but are indeed the four winds which keep the four corners of the earth." Frequent reference is made to these four invisible powers, bringers of rain and sunshine, rulers of the seasons and the weather, with a fifth greater than all, who is the *Manito* of the early writers, and is described by the missionaries as the Creator, the Supreme Being, the true god of these "monotheistic" aborigines. But this Manito is the Devil of the New Jersey natives, and in the Delaware *Walam Olum* there are all kinds of manitos, especially an evil manito, who makes evil beings only—monsters, flies, gnats, and

such like. In fact the word simply means ghost or spirit, but served to translate the God or Jehovah, and in its plural form, the gods of the Bible.

Appeal is made to the *Wakanda* of the Dakotans, who is also supposed to rank as head of their pantheon. But Mr. W. J. McGee has made it clear that he is not a personality at all, much less a deity, but a vague essence or subtle force like the Polynesian *Mana*, which inheres in certain objects, and makes them efficacious for good or evil. Even a man, especially a Shaman, may be wakanda; so too the fetishes, and the ceremonial objects and decorations, various animals, the horse among the prairie tribes, many natural objects and places of striking character, such as frowning cliffs, roaring torrents, gloomy gorges, snowy crests.

In the far south the only claimant to supremacy is the Sun worshipped by the Peruvian Incas, and here it is curious to note that one of the Incas had his doubts about the divinity of the solar orb which might only be an emblem, as held by the Persian Zoroastrians. There was, however, a mysterious being, an "Unknown God," worshipped under the name of *Pachacamac*, and perhaps comparable to the Aztec Tonacatecutli. Their Araucanian neighbours of the extreme south (Chili), most independent of mortals, scorned the control of supernatural agencies, although they had a dim notion of two principles of Good and Evil which regulated mundane affairs between them. But the Araucanians had developed one binding force rooted in a profound veneration for their forefathers, who after death were translated to the Milky Way, and from that vantage-ground continued to watch over the conduct of their children. And this simple belief amply sufficed to keep them in good order, and to maintain the tribal customs in full vigour. For who would dare to offend in these matters under the peering eyes of their revered forefathers? Thus were dispensed with the rewards and punishments which supply the motive of conduct in so many more developed religious systems.

The Amerind's After-life

But this view of the after-life was quite exceptional, and the almost universal notion was that the life beyond the grave was a purely natural continuation of the present, generally freed from its cares and troubles. Cloudland is not a supernatural abode,

but only a distant part of this world, which is better than the tribal territory, and in which the departed continue to live in a state of absolute material comfort and happiness, exempt from all present anxieties, and, so to say, without a thought for the morrow. Thus the natives of British Guiana "look on the spirit-world as exactly parallel to, or more properly as a part of, the material world known to them. Spirits, like material beings, differ from each other only in their varying degrees of brute force and brute cunning, and none are distinguished by the possession of anything like divine attributes. Indians therefore regard disembodied spirits not otherwise than the beings still in the body whom they see around them" (Sir Everard im Thurn).

The essential point is that men remain men in the after-world, where they continue to follow their ordinary pursuits under more pleasant conditions. Thus the Eskimo has his cayak, his harpoons, and great schools of seals and whales; the prairie Indian his tomahawk, his bows and arrows, and countless herds of bisons, and so on.

This is the original view, common to all the more primitive peoples. But with the elevation of the moral order, the distinction between right and wrong, there arises the notion of rewards and penalties, from which follows the recognition of two separate departments—one for the good, who are usually left in cloudland; the other for the wicked, who are more often consigned to the nether world, while both are at times despatched to the same shadowy region of difficult access beyond the grave. Thus the Saponi (Eastern Siouans) hold that after death both good and bad people are conducted by a strong guard into a great road, along which they journey together for some time, till the road branches into two paths, one extremely level, the other rugged and mountainous. Here they are parted by a flash of lightning, the good taking to the right, while the bad are hurried away to the left. The right-hand road leads to a delightful warm land of perennial spring, where the people are bright as stars and the women never nag. Here are deer, turkeys, elks, and bisons innumerable, always fat and gentle, while the trees yield delicious fruits all the year round. The stony left-hand path leads to a dark and wintry land covered with perpetual snow, where the trees yield nothing but icicles. Here the wicked are tormented a certain number of years, according to their several degrees of guilt, and then sent back to the world

to give them a chance of meriting a place next time in the happy hunting-grounds of the good people (James Mooney). Here Buddhist influences might be suspected if Buddhist preachers could have ever reached these parts. As it is, the parallelism must be regarded as a mere coincidence.

The Iroquois after-world has recently been glorified by the inspired verse of Miss Pauline Johnson, herself an Iroquois (Tekehionwake), who thus sings of the departed Amerinds' Happy Hunting-grounds:

> Into the rose-gold Westland its yellow prairies roll,
> World of the bison's freedom, home of the Indian's soul.
> Roll out, O seas, in sunlight bathed,
> Your plains wind-tossed, and grass-enswathed. . . .
> Who would his lovely faith condole?
> Who envies not the Redskin's soul
> Sailing into the cloudland, sailing into the sun,
> Into the crimson portals ajar when life is done?
>
> (*The White Wampum*, 1906.)

The Amerinds' Temperament

In their mental qualities, as illustrated by their industrial arts, social institutions, and ethical standards, the Amerinds stand even wider apart from their Eurasian progenitors than is the case with their physical characters. In these respects the ruder northerners show to great advantage over the more cultured peoples of Central and South America, while the uncultured natives of these regions stand at the very lowest depths of savage life. Our general impression of the northern "Redskins" is that of a kind of human demon or wild animal, never to be trusted, unable to keep a compact, and always thirsting for blood. But this is a distorted picture, and if treated fairly they will be generally found loyal to their pledged word. The Iroquois League maintained the "covenant chain" with the English unbroken for over a century; the Delawares never broke faith with Penn; and for two hundred years the Hudson Bay Company have traded all over the northern part of the continent without a serious rupture with the Chippewyan, Kree, and the other rude Athabascan and Algonquian tribes. "We are blind to our own shortcomings and exaggerate those of the Amerind. In estimating their traits we do not regard them enough from their own standpoint, and without so regarding

them we cannot understand them. His daily life in the earlier days was by no means bloodthirsty, and the scalping-knife was no more the emblem of pre-Colombian society than the bayonet is of ours. In most localities he achieved for all what all are with us still dreaming to obtain—liberty and a living—and his methods of government possessed admirable qualities" (Dellenbaugh).

Photo per Dr. R. W. Shufeldt

FIG. 144.—SIOUAN CHIEF
In full "war paint"

Outstanding features of the racial temperament, which are everywhere conspicuous from Alaska to Argentina, are a grave demeanour, slow action, few words, wariness in the face of danger, and a pulse less rapid. The ideal hero of romance is grave, solemn, cautious, reserved, observant beneath an outward show of indifference, steeled by long inheritance and discipline to inflict or endure the most terrible of fates, death by slow and excruciating torture. "We saw four Indians," writes Mr. E. F. Knight, "come stealthily down to the bank [of the Paraguay] armed with long lances. Then, lying down among the reeds,

they gazed silently into the water till they saw some big fish pass by, when, with wonderful skill, they speared them one after the other; then lit a fire, roasted the fish and devoured them. This done, they picked up their weapons, and crept back into the woods as noiselessly as they had come. The whole time—some three hours—not one of these men spoke a word."

Cannibalism

As the question of Cannibalism is often raised, it may be stated that in the north it was never very prevalent, and even in Mexico assumed a somewhat ceremonious aspect. But in South America and the West Indies it was widely practised by many of the Carib, Colombian, Amazonian, and Brazilian tribes without any such religious motive. Thus the Catios of the Atrato river were reported by the early observers to "fatten their captives for the market." Their Darien neighbours stole the women of hostile tribes, cohabited with them, and brought up the children till their fourteenth year, when they were eaten with much rejoicing, the mothers ultimately sharing the same fate. The Cocomas of the Upper Amazons ate their own dead, grinding the bones to drink in their fermented liquor, and explaining that "it was better to be inside a friend than to be swallowed up in the cold earth." The very word *cannibal* is a variant of *caribal* derived from the man-eating *Caribs*, and so universal was the custom in New Granada that "the living were the grave of the dead; for the husband has been seen to eat his wife, the brother his brother or sister, the son his father; captives also were roasted and eaten. But the lowest depths of the horrible were reached by the widespread East Brazilian Tapuya savages, Botocudos and others, as well as by some of the primitive Guarani tribes of Paraguay. The details, which are too repulsive to be recorded here, will be found in Steinmetz's *Endokannibalismus*, p. 19.

But it would seem that the practice is or was far more prevalent amongst the northern Amerinds than has been suspected, and the Slaves, the Dog-Ribs and the Hares of the Athapascan family have a specially bad reputation in this respect. John McLean mentions the case of a member of the Slave tribe, who, having first destroyed his wife, packed up her remains as so much provisions for his journey, helping himself regularly to part of them as he went along. The supply running short, one of the children

was next sacrificed, and eventually only one boy of seven or eight years remained, whom he was afterwards found devouring just as help was being brought to him. Another Slave is mentioned who had eaten twelve or thirteen persons including his own parents, one wife and the children of two. Once a native becomes a man-eater, perhaps through necessity, he acquires an unwholesome taste for his new diet, and then he is a marked man even among his tribesmen, who will often get rid of him in his sleep, or by a stray bullet or an arrow from behind. The Dog-Ribs were reputed to be originally cannibals who on any scarcity arising would at once cast lots for victims, and one of them returning from a day's hunting found his mother busy roasting the body of her own child, his younger brother (F. A. G. Morice, *The Great Déné Race*).

The Wampum

Although the Northern Amerinds possessed no writing system in the strict sense, certainly nothing comparable to the pictorial documents of the Aztecs and Mayas, nothing in fact beyond the rude "winter counts" of the Dakotas and others, nevertheless they had a means of recording events, signing treaties, and applicable to other purposes, which has the merit of being of absolutely native origin. Nothing has elsewhere been discovered at all resembling the *wampum*, which was originally a mere ornament, a kind of girdle or belt made of strings of shell-beads varying in number and colour, and put together horizontally in divers ways. Later different patterns and designs were worked into the layers, and the wampum thus became a valuable object which could be used as money, or as documentary evidence in tribal transactions, as, for instance, the treaty between the Delawares and William Penn, and might even acquire magic virtue, as in Longfellow's character—invulnerable because

> "Clad from head to foot in wampum."
>
> *Hiawatha, IX.*

Once when two hostile tribes, exhausted with a long war, met to make peace, the welcoming chief, producing a wampum, thus addressed his late opponent:

"Brother, with this belt I open your ears that you may hear; I take care and trouble from your hearts; I extract from your feet the thorns which pierced them when you rode hither; I cleanse

the seats of the assembly-hall that you may sit comfortably; I wash your head and your bodies that you may be refreshed; I bewail with you the loss of the friends that have died since the last time we came together; I wash away all the blood that may have been shed between us."

This courteous opening, in which the delicate and dignified feelings of the Amerind are conspicuous, was followed by the usual deliberations, and the interchange of wampums that served as a perpetual memorial of the event.

The various colours of the shell-beads may at first have led to their being put together as personal badges, so to say, as proofs of ownership of the belt, and as a means of identifying the wearer. Exchanges also may very likely have taken place to cement friendship, as here to conclude a treaty. In any case, it is certain that the wampum had acquired an extraordinary degree of importance, that from it was in those days evolved a certain kind of script, that the in-wrought patterns could, so to say, be *read*, although the meaning of these curious "texts" had for the most part been lost before Europeans began to study and interpret them.

Lafitau reproduces a scene in which two parties to the signing of a treaty are seated each in a row on two sides of an open space. In the background between them is seen a chief, who is addressing the assembly while holding a wampum in his hand. Three others lie at his feet, and in the foreground is a fifth, much larger than the others, but less legible. No doubt the incidents themselves were worked in ornamentally, and when the belts were interchanged, each party carried off a documentary proof of the transaction, just as with our treaties and other agreements analogous documents are interchanged bearing the signatures of both contracting parties. Morgan tells us that amongst the Iroquois there was a "custodian of the archives," a chief who held the hereditary office of wampum-keeper, and whose duty it was not only himself to preserve the meaning of each belt, but also to take care that this knowledge should be kept alive among the people. For this purpose at a fixed time of the year the belts were brought out of the "Record-office," and exhibited to the whole community. Then the history and the meaning of each were again read over; and this custom is still observed.

Nor was it always belts alone that carried these records. At times simple cords or strings of beads not wrought into wampums

were used for the purpose. Thus, when a new chief was installed he was handed ten rows of white beads as a record of the event. On the other hand, when a chief died, the people wore mourning which consisted of ten rows of black strings. But if he was only a subordinate chief, ten short rows sufficed.

Gesture Language

Besides articulate speech and the wampum, the Amerinds had another means of communication—gesture language, which is more or less common to all peoples, but was carried to greater perfection by the North Americans than by any other uncultured aborigines. There can be no doubt that articulate and gesture language were simultaneously evolved, since one differs from the other only in this, that the former appeals to the sense of hearing, the latter to that of vision. Primitive man, always a social being congregating in family and tribal groups, expressed his thought by speech and gesture, and as speech expanded with the infinite capabilities of the vocal organs, gesture fell more and more into abeyance, and now survives only amongst the lower and some of the more emotional higher races. In this respect it is interesting to notice the wide difference that exists between the Englishman, who has almost lost the art, and the Italian, especially the Neapolitan, who can perform a stage pantomime without words that will be perfectly intelligible to his audience.

So also the Northern Amerind can keep up a wordless conversation with a stranger, and make communications to people of whose language he is ignorant, without opening his mouth. Thus Dr. Hoffmann tells that in this way the Hidatsa chief "Lean Wolf" informed him that "four years ago the American people contracted friendship with us; but they lied. Finished!" This was expressed with six gestures, thus:

1. On the left side of his forehead he placed his closed hand with the thumb resting on the middle of the index finger, palm downward, and then raised the thumb a little way to the right above his head. That meant "White man."

2. About fifteen inches before the right side of the body he placed the naturally outspread hand, fingers and thumb a little apart and pointed to the left, and moved it at a short distance from himself. That meant "With us."

3. He stretched out the palm of the right hand, as if he wanted to grasp the hand of some other person. That meant "Friends."

4. The right hand, with all fingers apart save the thumb, he brought back to the front of the body, to within eighteen inches of the right shoulder. That meant "Four."

5. He shut the right hand, leaving the index and middle finger a little apart and outstretched. He placed it with the back turned outwards about eight inches before the right side of the body, and with it rapidly made a slight downward curve. That meant "Lies."

6. He brought the clenched fists together before his breast, palms downwards, and then, separating them, brought them with an outward curve to both sides. That meant "Finished."

Photo per Dr. R. W. Shufeldt, New York

FIG. 145.—ALGONQUIN
Still numerous in Quebec Province

Habitations

Amongst the Northern Amerinds there are two distinct types of dwellings, the single or family house, and the communal house. The latter, such as that of the Iroquois tribes, was 50 to 100 feet long by 16 to 18 feet wide, with frame of poles, and with sides and triangular roof covered with bark, usually of the elm. The interior was divided into compartments, and a smoke-hole left in the roof. A Mohican

house similar in form, 60 by 14 feet, had the sides and roof made of rushes and chestnut bark, with an opening along the top of the roof from end to end. The circular communal house of the Mandans was usually about 40 feet in diameter, and supported by two series of posts and crossbeams, while the wide roof and sloping sides were covered with brush or willow matting and earth, with the fireplace in the centre. The oblong round-roof houses of the Virginia and Carolina houses described by Captain John Smith appear to have been of the communal order, since it is distinctly stated that some of them accommodated a number of families. To the same class probably belonged the circular dome-shaped earth lodges of Sacramento Valley and the L-form, tent-shaped, thatched lodges of the high grounds in California. But the most conspicuous examples of communal dwellings are the large, sometimes massive, many-celled clusters of stone or adobe of the Puebloans in New Mexico and Arizona. These dwellings vary in form, some of those built in prehistoric times being semicircular, others oblong enclosing a court or plaza. They were usually in terrace form, the lower having a one-storey tier of apartments, the next two storeys, and so on to the uppermost tier, which sometimes constituted a seventh storey. The outer walls of the lowest storey, sometimes 5 to 7 feet thick, were pierced only by small openings, access to the interior being gained by means of ladders and a hatchway in the roof, this hatchway serving the double purpose of entrance and flues, as chimneys were unknown in North America before the advent of Europeans.

The Thlinkits, Haidas and others built substantial rectangular abodes with sides and ends formed of planks and the fronts elaborately carved and painted with symbolic figures. Directly in front of the house a totem pole is placed, and near by a memorial pole. These houses are sometimes 100 by 40 feet in the Vancouver and Salish (Flathead) districts, and are occupied by several families.

The most primitive abodes were those of the Pai-utes and the Cocopas, consisting simply of brush shelters for summer, and for winter a framework of poles bent together at the top and covered with brush, bark, and earth. The circular wigwam, with sides of bark or mats, built over a shallow excavation in the soil, and with earth thrown against the base, appears to have been the usual form in the Ohio valley and neighbouring Mississippi districts in prehistoric and early historic times. Another form in Arkansas before

the discovery was a rectangular structure with two rooms in front and one in the rear; the walls were of upright posts thickly plastered with clay on a sort of wattle. Buildings of stone or adobe were unknown except among the Puebloans.

The dwellings of the Siouans, Arapahos, Comanches, Kiowas and other prairie tribes were generally portable skin tents or *tipis*; but those of the Omahas, Osages and some others were very substantial, the Omaha tipis being built by setting stout poles together and binding them firmly with willows, then backing them with dried grass, and covering the whole with closely packed sods. The roof, made in the same way, had an extra support of an additional circle of posts, while a circular opening in the centre served both as a flue and to give light to the interior. An important type is the Wiahita grass hut, circular, dome-shaped, with conical top. The frame was built somewhat in panels formed by ribs and crossbars covered with grass tied on shingle fashion. They varied in diameter from 40 to 50 feet.

Photo per Dr. R. W. Shufeldt

FIG. 146.—NAVAJO INDIAN MANUFACTURING BUCKSKIN
A branch of the Southern Athapascans

Formerly caves and rock-shelters were used in some districts, and in the Pueblo region houses were constructed in natural recesses

or shelters in the cliffs, whence the expression *cliff-dwellings*. Similar refuges are still met amongst the Mexican Tarahumaras. Cavate houses with several rooms were also hewn in the sides of soft volcanic cliffs, and in parts of New Mexico and Arizona the cliff face is honeycombed with them for miles. In the Southern States mounds were often erected as foundations for council houses, for the chief's dwelling, or for other official structures.

Photo per Dr. R. W. Shufeldt

FIG. 147.—SIOUAN INDIAN

The erection of houses, especially those of a permanent character, was an important event attended with much ceremony. Thus the construction of the Navajo *hogán* was done in accordance with fixed rules, as was the cutting and sewing of the tipi among the plains tribes. Although the better types of houses were symmetrical and well-proportioned, the use of the square, the plumb-line, or a unit of measure was apparently unknown. Even in the best specimens of the ancient Pueblo masonry the joints of the stonework were not "broken" (Cyrus Thomas).

Architecture

In Mexico, and especially in Mayaland (Yucatan), architecture in the strict sense of the term acquired a remarkable development nowhere rivalled in the New World except in the Peruvian empire. In Mexico proper ruined cities are not numerous, and all the more imposing monuments, such as the pyramids of Cholula and Teotihuacan, are referred by the Aztecs themselves to their mysterious

Toltec forerunners. In Yucatan, on the contrary, the whole land is thickly strewn with monumental remains—nearly seventy have already been described—all stamped with a certain individuality beneath a generally uniform character, and betraying an exuberance of ornamental work carried to such an excess as sometimes to mask the main design and outlines of the structure.

Cholula, which is regarded as the oldest work of the kind in the New World, rises near the city of Puebla to a height of 177 feet and covers a square space of about 44 acres, being 1,423 feet on all four sides at the base. It is solidly built of adobe, and now presents the aspect of a huge terraced mound clothed with vegetation and crowned with a twin-towered church of the usual Spanish-American type. This church replaces an old *teocalli*—that is, "God's House"—or pagan temple, such as surmounted all the truncated pyramids in Central America and were the scenes of the frightful butcheries accompanying the Aztec "religious" services.

Teotihuacan, comprising the two pyramids of the "Sun and Moon" about thirty miles north of Mexico City, is said to date from the ninth century of the new era. The pyramid of the Sun has a base of 682 feet square and a height of 180 feet, that of the Moon somewhat less, and both are connected by the "Path of the Dead," which was followed by a long procession either of the victims being led to the sacrificial altars, or of the dead being borne to their graves, in the numerous barrows still thickly strewn over the plain. Scattered about are also myriads of tiny clay heads, one to three inches long, which, like those at Mitla, present a great diversity of human types, and are the puzzle of ethnologists. Negro, Mongol, European, and Amerind features are detected by experts, and all in association with chert or obsidian implements of the Stone Ages.

The Maya remains, which are variously described as temples, palaces, citadels, "nunneries," and teocalli, are not confined to Yucatan proper, but also occur in Honduras, Chiapas, and other surrounding districts. Merida, the present capital, stands on the site of *Tihoo*, a former capital, the materials of which have been used up in the building of the new town. The sculptures and carvings of a bygone age are still to be seen embedded in the walls of the present houses, and most of the stone buildings in the province have in the same way drawn their materials from the nearest ruins of ancient Amerind structures.

Amongst the best preserved of these ruins are those of *Uxmal*,

which lies forty miles south of Merida and covers about a square mile, now mostly overgrown with rank vegetation. The so-called "Governor's House," grandest of all the edifices, forms a narrow parallelogram 322 feet long, built entirely of dressed stone and ornamented on all sides with a deep, richly sculptured frieze. In front are eleven doorways leading into a double series of chambers, the wooden doors of which have long disappeared. The frieze is very effective with its abundance of rich details, including figures of warriors, kings, or priests seated in thrones over the doorways, and decked with a towering head-dress of large plumes. Very striking is the great pyramid of *Aké*, twenty-five miles east of Merida, which is approached by a gigantic flight of steps, and was originally topped by thirty-six pillars (twenty-nine still standing) each 4 feet square and 14 to 16 feet high. Round the central pyramid at *Chichen-Itza* on the east coast are grouped several other piles, such as the "Nunnery," the "Tennis Court," and various temples or palaces all profusely adorned with rich friezes, statues, pillars, and carvings in relief.

Perhaps the most extensive group of monuments are those near *Palenque* in Chiapas, the largest of which has been named the "Palace," and was apparently a royal residence standing on a raised terrace facing the river. At *Menche*, on the upper course of the Usumacinta, has lately been discovered the so-called "Phantom City," which is now known as "Lorillard City," so named in honour of the American gentleman who generously defrayed the expenses of the discoverer, M. Charnay, in 1882. Here the very river-banks are carved into flights of steps, which give access to the great temple and other structures in their main features resembling those of Palenque. In the temple court was found perhaps the most remarkable specimen of the sculptor's art yet brought to light in the New World—a solemn Buddha-like figure sitting cross-legged, hands resting on the knees, and brow encircled by a jewelled diadem decked with large waving plumes.

Apart from the megalithic monuments of Tiahuanaco, there is nothing in South America comparable to these Maya structures except the oft-described Peruvian palaces, fortresses, and temples of the Sun, and the little-known remains of the *Chimu* or *Yunca* people. These are not the real names of the mysterious race, whose name is now forgotten, but whose culture was antecedent to that of the Peruvians. In pre-Inca times their empire extended for over six

hundred miles along the west coast, and a vast space was occupied by their capital, Chimu, which was captured and destroyed by the Inca, Yupanqui. The ruins of this great city extend from the Monte Capana southwards to the Rio Moche, covering an area of nearly fifteen miles in this direction, and from five to six east and west. It thus occupied an area of nearly one hundred square miles, and must

Photo per Dr. R. W. Shufeldt

FIG. 148.—SIOUAN

have been about as large as London north of the Thames. "In every direction for an extent of several leagues, long lines of massive walls, huacas (burial places), palaces, aqueducts, reservoirs of water, and granaries can be made out. Everything proves the power and wealth of a people, the very name of whom has remained uncertain" (de Nadaillac). Of these remains the largest, as well as the most characteristic, are the truncated pyramids here called *huacas*, one of

which stands on a base 580 feet square, and is still 150 feet high. Larger still is the "Temple of the Sun," at the present village of Moche, a rectangular structure 800 by 470 feet, 200 feet high, and covering an area of over 7 acres. Monuments of this type occur nowhere else in South America, and from certain details, such as the truncated pyramids, some archæologists have referred them to the ubiquitous "Toltecs."

Photos by permission of Dr. W. T. Grenfell, of the Royal Mission to Deep Sea Fishermen

FIG. 149.—ESKIMO WOMAN AND MAN

CHAPTER VIII

AMERIND DIVISION (continued)

The Eskimo and Aleuts (p. 249)—The Athapascans (p. 251)—The Algonquians (p. 252)—The Mound-builders (p. 254)—The Iroquoians (p. 255)—The Muskhogeans (p. 257)—The Siouans and Dakotas (p. 259)—The Flatheads and Snakes (p. 262)—The Pueblo Indians and Cliff-dwellers (p. 265)—The Tarahumaras (p. 270)—The Aztecs, Mayas, and Toltecs (p. 270)—The Zapotecs (p. 275)—The Tarascans (p. 277)—The Chiriqui Potters and Veragua Goldsmiths (p. 280)—The Muyscas and Eldorado (p. 281)—The Peruvians and Aymaras (p. 284)—The Calchaqui Culture (p. 288)—The Were-jaguar Beliefs (p. 288)—The Tupi-Guarani; Caribs; and Arawaks (p. 289)—The Botocudos (p. 290).—The Pampas Amerinds and Gauchos (p. 292)—The Patagonians (p. 297)—The Fuegians (p. 301).

SO far we have dealt with the *general characteristics* more or less common to all the Amerindians. Further details will be noted in the subjoined account of the chief ethnical groups, for whose general distribution see pp. 24-5.

THE ESKIMO AND ALEUTS

Including the sub-group of the *Aleutian Islanders* the Eskimo domain follows the line of least resistance for about 5,000 miles from the Bering Sea along the Frozen Ocean to Labrador and Greenland, and formerly appears to have extended farther south to Newfoundland and New England. Here they came in contact with the Norse discoverers of the New World, who called them *Skrällinger*, and described them as undersized, of swarthy colour and broad features, using skin canoes (*húdh-keipr*), and harpoons unknown to the other natives, and eating a mess of marrow and blood, and what looked like raw meat, whence no doubt the name *Eskimantsic*, corrupted by the French to *Esquimaux*, meaning

"Raw-flesh eaters," given to them by the neighbouring Algonquians. Their proper national name is *Innuit*, "Men" in Alaska; *Yuit* of same meaning on the Asiatic side, where there is a small settlement of long standing; and in Greenland *Karalit*, a word which may be the native form of *Skrällinger*.

Photo by permission of Dr T. Grenfell, of the Royal Mission to Deep Sea Fishermen

FIG. 150.—ESKIMO MAN AND WOMAN

With some 2,000 of the kindred Aleuts, the Eskimo number (1907) about 28,000 altogether, and from one end of the narrow line to the other, which nowhere recedes over about 150 miles inland from the seaboard, they all present a perfect picture of nearly absolute racial uniformity. Everywhere the same social institutions, tribal customs, speech, traditions, folklore, and physical appearance, which is described as not dwarfish, but somewhat undersized, though sometimes tall, very strong and enduring, small and shapely hands and feet, very broad face, narrow high nose, rather slant Mongoloid eyes, very high head increasing in length eastwards (Figs. 149-151). The temperament is also the same—peaceable, cheerful, honest and truthful, but with a very low standard of morals, as loose in fact as the tribal organisation, which scarcely exists. They

are exclusively fishers and hunters, chasing the caribou, musk-ox, and birds in summer, seals and other sea mammals in winter. For the seasons there are three types of houses: deer- or seal-skin tents stretched on poles for travel in summer; in winter either snow houses or shallow hollows covered with turf and earth laid upon a framework of wood or whale-ribs. These suggest the Koro-pok-kuru pit-dwellings (p. 168), and there is no reason to suppose that the Yuits may not have once ranged down the coast to Yezo. They are thorough animists, holding that spirits inhabit inanimate as well as living beings. Yet the chief deity is an old woman who dwells

Photo by permission of Dr. W. T. Grenfell, of the Royal Mission to Deep Sea Fishermen.

FIG. 151.—A GROUP OF ESKIMOS

in the ocean, and may cause storms and other mischief if any of her tabus are infringed. Her power over the marine animals is due to the fact that they are sections of her fingers cut off by her father at the time when she first took up her abode in the sea—one of the quaintest of theistic conceptions.

The Athapascans

The Athapascans, so named from the Athapascan waters traversing their domain, call themselves generally *Déné*, *Tinneh*, and by many other variants of a word meaning "Men," most primitive peoples claiming to be "men" in a pre-eminent or exclusive sense. They occupy

a divided domain, which is compact in the north, extending from the Eskimo fringe nearly to Port Nelson on Hudson Bay, and thence westwards to and beyond the Rocky Mountains. Here they are all traders, trappers, *voyageurs* (boatmen) mostly in the service of the Hudson Bay Company, but, as above seen, also addicted to cannibalism. Then follow at intervals along the west coast of Oregon and Washington a few small groups, which seem to indicate the track taken in prehistoric times during their southern migrations to the United States and Mexican borderlands. Here the great southern section of the Tinneh people is represented by the renowned *Apache* and *Navajo* warriors and marauders, most of whom have now been dispersed or gathered into reservations, whereby peace has been at last restored to this distracted region since about 1900.

The Algonquians

It may be stated that Powell's convenient plan of indicating the family, as distinguished from any particular member, by the final syllable -an, has been extended by Dr. P. Léon to Mexico and Central America, and by the present writer to South America. Thus we have here *Algonquian* as the collective name of the widely-ramifying group of which the *Algonquins* are a single though conspicuous branch. Their domain is conterminous northwards with the Athapascan, and extends thence southwards between the Mississippi and the Atlantic to Georgia, the Carolinas and Tennessee, but in such a way as to leave a large part of the Laurentian basin to the Iroquoian nation, whom they enveloped on all sides. Since the advent of the first French and English settlers the various eastern branches—Delawares, Algonquins, Shawnees, Micmacs, Mohicans, Abnaki and many others—have been in continual contact with the whites, so that these names have become historical, and some of them household words in the pages of romance. Although greatly reduced, broken up, or gathered into reservations in the United States and the Dominion of Canada, the Algonquians still far outnumber all North-American family groups. In fact over one-fourth of all the Amerinds belong to this division, which has a total population of at least 95,000 (60,000 in Canada, 35,000 in the States). Of the particular Algonquin tribe which gives its name to the family less than 5,000 still survive, all interned in the provinces of Ontario and Quebec. But of the Ojibwas (Chippeways) there remain 32,000

scattered round (Fig. 152) the Great Lakes, while of the Krees, the next most numerous, there are reckoned over 17,000, all in Manitoba and the region between Lake Winnipeg and Hudson Bay. The Kree language seems to approach nearest to the original mother-tongue, whence it has been inferred that the cradle of the race lay probably about the shores of Lake Winnipeg. Still the central tribes — Abnaki, Mohican, Delaware and Naticoke—whose territory lay between the St. Lawrence and Chesapeake Bay, have always been regarded as the "Grandfathers," that is, the progenitors of the whole stock. From this region they sent colonies in prehistoric times northwards along the coast, driving back the Eskimo and probably the Beothuk of Newfoundland, whom some suppose to have been Eskimo; then westward and north-westward up the St. Lawrence and the lakes, and southward to Virginia and Carolina. Nor are the renowned Delawares (Leni Lenapé), Sacs and Foxes, and Shawnees yet extinct, although now collected to the number of about 4,000 in reservations in Indian Territory, New York, and other places. But of the Massachusetts for whom Eliot translated the first Amerind Bible, the Narragansets, the Long Island Montauks, the Manhattans, the Powhattans, the Panticos, and the other Atlantic coast tribes, with whom the English settlers had first to do, none have survived the "wreck of nations."

Photo by Zimmermann

FIG. 152.—CHIPPEWAY
A branch of the Algonquian family

In the Far West Chicago stands on the site of Fort Dearborn, which was built in 1804 to overawe the turbulent prairie Indians, and was in 1833 the scene of a memorable gathering of the Pottawatomis, a numerous branch of the formerly widespread Algonquian Miamis. At this gathering they ceded to the United States Government a vast domain of some 20,000,000 acres comprising the present States of Illinois and Wisconsin now supporting millions of thriving white settlers, while the original owners of the land are reduced to about 1,500 souls distributed in small groups amongst the Indian Territory, Kansas, and other Agencies. Thus must the feeble go to the wall, for there is no resisting the relentless laws of Evolution, which in the struggle for existence always favour the fittest.

In these Agencies the natives have still their compensations, and instead of the scalpings, lingering tortures and other nameless horrors of Indian warfare, some have taken to mystic observances which they have developed to a surprising extent. In 1898 the Pottawatomi chief Simon Pokagon held a "séance" to show how communication may still be kept up with the spiritual world. Poles ten to twelve feet high were set in the ground to form a circle six to eight feet in diameter. The top of the lodge was left open, the sides tightly covered with birch-bark or skins of animals. All being ready, a low tinkling sound is heard, like several small bells at a distance, when with a rush on comes the "medium-in-chief" carrying a magician's little flat rattle-box like a tambourine. He sits down by the camp fire, and begins to explain how he can call up the spirits of the dead, as well as those yet living in the world, and invites any present to ask questions, and then sings a song which can scarcely be understood. He then either crawls into the lodge or sits outside with the audience. Immediately the lodge begins to shake, as if stricken with an ague chill. Then a sound is heard from within, like that of a distant high wind soughing through leafless trees, and intermingled with strange noises. The questions asked by any one present are always answered in an unknown tongue, but among the spirits there is always a special interpreter to explain what the spirits say.

The Mound-builders

To the Algonquian tribes are often attributed those strange monuments of an unknown past, the earthworks and sepulchral

mounds, which are strewn over the Mississippi basin, and are thickly crowded together especially in the Ohio valley, which always formed part of the Algonquian territory. Few now believe that the builders were a different race from the present Amerindians, since there is nothing in these monuments that the natives could not have done. Many have in fact been erected or continued in post-Columbian times, that is, by the present aborigines, so that there is no reason for attributing any of them to other races of which we have no knowledge. They may have possibly originated amongst the Seminoles and other early inhabitants of Florida, whose council-house and vast shell-mounds present some peculiar features. They are made with definite purpose, and carried up symmetrically into large mounds comparable in size with those of the Ohio region. They originated with pile-dwellings in shallow water, where the shells and other kitchen refuse accumulate and rise above the surface, when the building appears to stand on posts in a low mound, and such structures are then taken as the normal for house-building everywhere (F. H. Cushing).

Photo per Dr. R. W. Shufeldt

FIG. 153.—SIOUAN INDIAN

The Iroquoians

It is popularly supposed that the Algonquians, as well as their hereditary foes the Iroquoians, were predatory nomads living entirely by the chase and the scalping-knife. Some may have been driven to the nomad state by pressure from the white settlers

on the Atlantic seaboard. But they were originally for the most part sedentary and agricultural, maize being the staple food product, and in swampy districts wild rice. Heavy crops of beans, pumpkins, and tobacco were raised, and they understood the use of fertilisers such as fish, shells, and ashes worked in with wooden spades and hoes. To the Algonquians the Europeans are indebted for their hominy, succotash, samp, maple-sugar, johnnycake, and some other preparations. These things imply a settled domestic life, as do also the mounds, which could not be erected by restless nomads, here to-day, away to-morrow.

Much of this applies also to the Iroquoians, who stand somewhat apart, and were noted at all times for their haughty bearing, warlike spirit, and highly developed military system, whence they were called "the Romans of the New World." Despite their limited numbers and long-standing inter-tribal feuds, and although everywhere surrounded by hostile Algonquians, such was their superiority over the other Amerinds that a great Iroquois empire might have been established between the Atlantic and the Mississippi had the advent of the whites been delayed a few generations longer. In the Laurentian region, probably their primeval home, they formed originally two hostile sections, the *Huron-Eries* (*Wyandots*), and the *Iroquois* proper, that is, the historical league of the "Five Nations"—Mohawks, Oneidas, Cayugas, Onondagoes, and Senecas—who became the "Six Nations" when joined in 1712 by the kindred Tuscaroras from North Carolina. After the destruction or dispersion of the Eries by the League in 1650, all the Wyandots disappear from history, and survive now only in the names of the two great lakes Huron and Erie, so called from these aborigines who roamed their shores.

Separated from the body of the nation were the southern Cherokis, who, although they have made no name in history, are recognised as amongst the most intelligent of all the northern Amerinds. It was a Cheroki, Segwoya, better known as George Guest, who in 1824 performed the remarkable intellectual feat of analysing the sounds of his intricate polysynthetic tongue, and providing symbols for a complete syllabic system by various ingenious modifications of the capital letters of an English primer. He could himself neither read nor write; yet his syllabary, which is still in use and serves its purpose well, supplies 85 signs or full syllables made up of 15 consonants generally combined with six vowels, as

with *k* : *ka*, *ke*, *ki*, *ko*, *ku*, *ké*. The Cherokis have all been removed from their original homes in Virginia and the Carolinas to Indian Territory, where they hold the most important of all the reservations, numbering with their Choktaw friends rather over 27,000. All the rest of the once powerful Iroquoian nation are now reduced to probably less than 20,000, distributed in about equal parts between the United States and Dominion Agencies. All are educated Christians, generally read and write English and the books printed in their several dialects, and join the Church services in both languages.

The Muskhogeans

At the time of the Discovery the Gulf States east of the Mississippi—Florida, Alabama, Mississippi, Georgia and parts of South Carolina and Tennessee—were occupied by a number of nations, such as the Creeks, Choktaws, Chikasaws, and Seminoles, who differed greatly in speech and physical appearance, but were held together by certain loose confederacies, of which the *Muskhogean* was the most stable and important. Hence this name, for want of a better, has been conventionally applied in a collective sense to all the nations who had little in common except a peculiar organisation which was not tribal but rather civic, like that of the Greek *polis*. This of course implies a distinct advance beyond the primitive tribal state, and consequently lends a special interest to the study of the social institutions of these early Amerindians. Thus we have to speak of "towns," and not kraals or camping-grounds, and notice that each town had its independent government, its council, say, its forum, being a miniature of that of the confederacy, in fact a number of local municipalities under a general central administration (Fig. 154).

All the large towns were provided with a public square formed of four blocks of equal size facing the cardinal points, and each divided into three apartments. The structure on the east side was set apart for the chief councillors, who probably represented the government; that on the south side belonged to the warrior chiefs, that on the north to the inferior chiefs, while the west side was used for miscellaneous purposes, state and religious or social observances, the ceremony of the "black drink," war medicine, and so on, the religious and secular life being still interwoven. The

general policy of the confederacy was not arbitrary, but controlled by a supreme council, say, a parliament in which each borough was represented, and which met annually, or as occasion required, at a time or place fixed by the chief, or head *mico*. The confederacy itself, that of the Creeks for instance, was a political organisation based on blood relationship, real or fictitious, its chief object being mutual defence, and the power wielded by its parliament was purely advisory. The struggle between the Crown and the Peers had clearly not yet been fought out. The towns again were disposed in two classes —the White or Peace towns, whose function was concerned with civil matters, and the Red or War towns, whose officers assumed the control of military affairs.

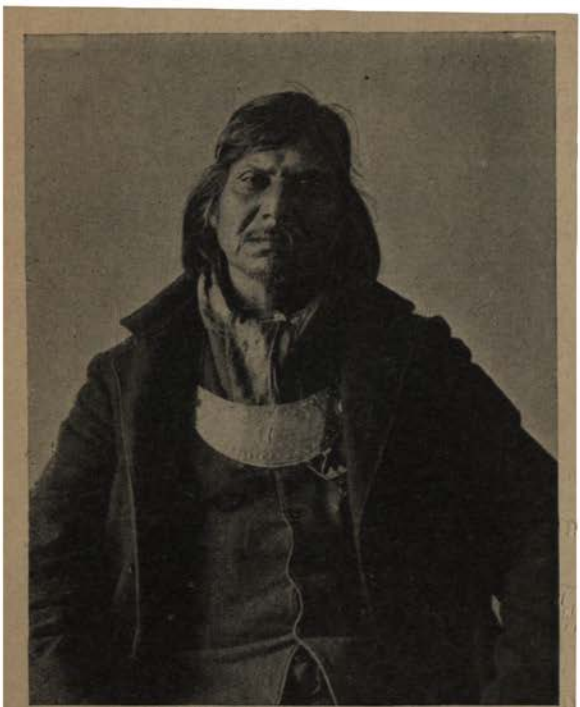


Photo per Dr. R. W. Shufeldt, New York

FIG. 154.—MUSKHOGEAN MAN
South-east United States

The central square was a real piazza or market-place devoted to the transaction of all public business, and to public ceremonials. Here was situate the sweat-house, the uses of which were more religious than medicinal or sanitary; and here also was the Chunkey-yard, devoted to the game from which it takes its popular name, and to the *busk*, or so-called "Green-corn Dance." Such

games, though not strictly of religious significance, were affairs of public interest, and were attended by rites and ceremonies of a religious character. In these squares strangers were permitted to encamp as the guests of the town. Occasional members of the confederacies appear to have been the *Natchez* people of the Mississippi, who were destroyed by the French, and whose history and traditions were enveloped in a cloud of romance by Chateaubriand. In 1905 about 57,000 Muskhogeans were still residing on the Indian Territory reservations, the most numerous being the Choktaws (26,000); the Creeks (16,000); the Chikasaws (11,000); and the Seminoles (3,000). At the Discovery they were estimated at 50,000.

The Siouans and Dakotas

The term *Sioux*, a French corruption of *Nadowe-ssi-wag*, "Snakes" or "Enemies," has been adopted by Powell as the collective name of the great Amerind nation of which the *Dakotas* ("Allies") are the chief branch. Their domain, the largest next to the Athapascan and Algonquian, was not confined to the plains west of the Mississippi, which were reached from the Pacific seaboard, as was at one time supposed, but extended south to the Gulf of Mexico, and east to the Atlantic. They certainly ranged over wide tracts in Virginia and the Carolinas, where in fact is now sought their primeval home. Here were the Monacan confederates, with the Saponi, the Catawbas, Woccons and others, who were centred chiefly on the James River above the falls at Richmond, and spoke highly archaic forms of the Siouan stock language. From Virginia they were driven over the Appalachian range westward to the plains of the Mississippi basin, where they may have rejoined the kindred Dakotas after a separation which has been estimated at about 1,500 years.

Amongst the Catawbas the early traveller Lederer found the "Fire-dance" still flourishing, as in ancient Italy, Fiji, India, and so many other parts. "These miserable wretches," he writes, "are strangely infatuated with illness of the devil; it caused no small horror in me to see one of them wrythe his neck all on one side, foam at the mouth, stand barefoot upon burning coal for near an hour, and then, recovering his senses, leap out of the fire without hurt or sign of any."

Although they have disappeared from the Gulf and Atlantic coastlands, the Siouans occupied till lately a vast if somewhat fluctuating domain in the heart of the continent. These typical prairie nomads roamed from the Saskatchewan basin in Canada south to Arkansas, and from the Mississippi over the Missouri basin west to Montana and Wyoming. A distinction should, however, be drawn between the true predatory hordes, banded together in the famous "Seven Council Fires" of the Dakotas, and the other branches of the Siouan family—Assinaboins, Omahas, Ponkas, Kaws, Osages, Quapaws, Iowas, Otoes, Missouris, Winnebagoes, Mandans, Minnetaris, Crows (Absarokas) and others. All these formed independent national groups, often hostile to the Dakotas, and presenting many distinct features in their speech, tribal organisation, religious beliefs, social usages, and even in their physical appearance. So marked are some of these characters, as amongst the Assinaboins, Omahas, Osages, and Mandans, that the Siouan family may be regarded as a widespread people who, in pre-Columbian times, were already undergoing a process of disintegration tending to the development of several distinct families.

But of course the chief interest attaches to the "Seven Council Fires," constituting the formidable confederacy of the Santees, Sissetons, Yanktons, Yanktonnais, Tetons and Wahpetons, in whose social system the clan, the gens, the phratry are carefully distinguished, and traces still detected of the original matrilineal state, which generally preceded the present patrilineal. The difference between the clan of savagery and the gens of barbarism is important and fundamental. The clan is a group of people reckoning kinship in the female line, while the gens is a group of people reckoning kinship in the male line. In barbarism patriarchies are found as concomitant with nomadic tribes, but in savagery the patriarchy does not exist. Hence the first great revolution in tribal society is the transition from the clan to the gens, the consolidation of power in the hands of the few, and the organisation of the gentile family. At the time of the Discovery most of the Siouan tribes had apparently passed into the gentile organisation, so that amongst them man is the head of the family, and the squaw sinks to a subordinate position in the household. Since the final revolt of 1876, when General Custer's party was cut off on the Little Bighorn, the Dakotas have been dispersed amongst the Indian Territory, Dakota and other Agencies, where in 1904 they numbered about 29,000.

Photo per Dr. R. W. Shufeldt

FIG. 155.—SIOUAN

Typical prairie Amerinds, chiefly in the Missouri basin

They are generally allowed to rank higher physically, mentally, and perhaps morally, than any of the western nations. In the reserves they are educated in their own language, in which papers are issued regularly, and many books have been printed by the missionaries (Figs. 147, 148, 153, 155).

The Flatheads and Snakes

The term "Flathead" has been applied especially to several of the western tribes between the Rocky Mountains and the Pacific owing to their custom of flattening the heads of their children artificially. But the practice was by no means confined to this region, and not only extended all along the western seaboard from British Columbia to Chili, but was also prevalent amongst some of the eastern tribes, such as the Catawbas and Choktaws, who were sometimes even called Flatheads. It also extended in early times to nearly all the members of the Muskhogean confederacies, as well as to the Natchez and Tonikas. This strange custom, whatever its origin and motive, has also prevailed from remote times in other parts of the world, although it has certainly been more widely diffused in America than elsewhere.

On the north-west coast the Chinooks of the Columbia River, many of the Vancouver natives, and most of the Salishans of Puget Sound and British Columbia were addicted to the practice, and the term has been applied to all collectively, and to some particular groups in a more special manner. But it is a singular fact that the people now known in official reports as "Flatheads," that is to say, the Salish proper, never flatten the head. This is said to be due to the fact that amongst them were found slaves with deformed heads belonging to other tribes, and so all came to be called *Têtes-Plates* by the early French-Canadian voyageurs.

Deformation is not always intentional, but sometimes due to compression resulting from prolonged contact of the occiput with a hard support in the cradle-board. Of the artificial treatment there are two varieties, one in which the forehead is flattened by means of a board or kind of cushion, while the sides of the head undergo compensatory expansion. In the second, known as macrocephalous, or conical, the pressure of bandages applied about the head, passing over the frontal region and under the occiput, produces a somewhat conical or truncated shape with low forehead, narrow sides, and

protruding occiput. Both of these varieties are found in North America, the first generally in the east, the second in the west. They probably began with the unintentional form, and then by force of habit became fixed by long practice, hence came to be considered a tribal duty and were thus eventually regarded as a mark of distinction and superiority over their neighbours. The effects on brain function and growth, as well as on the general health, appear to be insignificant. The tribes addicted to the practice show no superiority or inferiority over others, or any larger percentage of imbeciles, insane, or neuropathic subjects, nor are any hereditary effects perceptible, although the deformity once acquired persists throughout life. Amongst the Northern Amerinds the custom is falling into disuse, and will probably disappear in a few generations.

Photo per Dr. R. W. Snufeldt, New York

FIG. 156.—SHAHAPTIAN INDIAN
The Nez Percés of the Franco-Canadians

The *Snakes*, properly *Shoshoneans*, formerly ranged over a wide domain in the present States of Montana, Idaho, and Oregon,

down into Utah, Texas, and California. At the advent of the whites they even extended eastwards to the Missouri basin (Dakota), but with the general displacement of the plains tribes, they were gradually pressed westwards to and beyond the main range of the Rocky Mountains. Although many suppose that to the Shoshonean stock belonged those barbaric hordes that under the name of Nahuas poured into Mexico and overthrew the "Toltec" civilisation on the Anahuac tableland, they have never betrayed a warlike spirit in historic times, and are generally despised by their more bellicose Apache and Navajo neighbours. Till lately they eked out a sorry existence on their arid upland plains, often reduced to great distress, and saved from actual starvation by being gathered into the reservations. To the Snake family belonged most of those degraded and almost black aborigines of the Californian plains who were subject to goître or rickets, and were commonly known as "Diggers," from their habit of grubbing in the ground either in search of edible roots or to make themselves half underground hovels. Yet like most of the Shoshoneans these Diggers are extremely skilful at wicker-work, and make baskets which are not only waterproof but serve as cooking utensils, holding water which is boiled by means of red-hot stones.

Members of the Snake family are also the *Utahs* (Yutes, Utes, Pah-Utes), who give their name to the present State of Utah. These aborigines of the Wahsatch uplands have no claim to the grave and dignified demeanour with which they have been credited. On the contrary they have for the most part an excessively mobile physiognomy, and converse with great animation and volubility. Their language, like all the other Shoshonean idioms, shows certain phonetic affinities to the Aztec, and is one of the most harmonious of Amerind tongues. It was on these affinities that Buschmann based his well-known theory of a great American race stretching from Mexico along the Pacific seaboard northwards to Alaska.

The Utahs are amongst the most talented artists of all the Amerind tribes. In almost every lodge are seen clever representations of men, animals, tents, and divers objects, which are intended to commemorate battles and other important events, and are thus analogous to the wampums of the eastern nations. The *Pah-Utes* (*Piutes*), who dwell or dwelt farther south on the plateaux and in the river gorges tributary to the Colorado, belong to the same connection as the Utahs. But in the more arid districts they are

reduced to the same wretched condition as the Diggers, and like them are everywhere steadily disappearing.

Another branch of the widely ramifying Snake family are the *Comanches* (properly *Nayuni*, or "Neighbours"), who were formerly conterminous with the Utahs on the east side towards the sources of the Colorado, but also ranged southwards along the middle course of the Rio Grande del Norte and the Peers Valley. But the Comanches are a very mixed people, due to their habit of organising warlike and plundering expeditions for the purpose of sweeping from the surrounding plains women and children, that is to say, wives and future companions in arms. During these raiding excursions the Comanches covered a vast area, sometimes ranging from five hundred to eight hundred miles over the prairie. Hence it is that they were so often heard of at immense distances from their proper domain, as far east as Arkansas, and far down in Chihuahua and even Durango in Central Mexico. For nearly two hundred years they waged fierce war against the Spaniards, but were generally friendly to the Anglo-Americans except the Texans, by whom they were dispossessed of their best hunting-grounds, which brought about relentless hostilities lasting for nearly forty years. Since 1875 they have been settled in the Kiowa Agency, where they were reduced to about 1,400 in 1904.

When they were not raiding, the Comanches, being pure nomads, occupied themselves with buffalo-hunting, following the track of the great herds on their swift mounts. They were long noted as the finest horsemen of the plains, and bore a well-earned reputation for dash and courage. They were also credited with a high sense of honour, and held themselves superior to the other tribes with which they were associated. In person they were well built, and presented the normal physical characters of the plains Amerinds, though somewhat inclined to corpulence. Their language has become a sort of *lingua franca*, more or less understood, if not spoken by all the tribes with whom they formerly came in contact. Like most Shoshonean tongues, it is sonorous and flowing, its chief characteristic being a rolling *r* (J. Mooney).

The Pueblo Indians and Cliff-dwellers

Passing from the Thlinkits and art-loving Haidas of British Columbia through the Flatheads and widely diffused Shoshones

("Snakes") of Washington, Oregon, and California, we reach the New Mexico and Arizona tablelands occupied by a considerable group of Amerinds, who are collectively known as "Pueblo Indians." They are so named from the Spanish word *pueblo*, village or township, because they live in permanent village or rural settlements of a pecular type scattered over the *mesas* ("tables," or flat rocky heights) of the plateaux. They do not form a single ethnical or linguistic family but rather a number of distinct communities speaking several stock languages, and in one instance a Shoshonean dialect. A certain uniformity, however, is imparted to the whole group by their common usages, traditions, religious rites, habitations, and general culture. In this respect the Puebloans stand on a much higher level than any of the other Northern Amerinds, and hence the suggestion that they represent an intermediate stage in a continuously progressive cultural zone beginning with the northern mound-builders and culminating with the Aztec, Maya, and Peruvian civilisations of Central and South America (Fig. 157).

With the Puebloans must be grouped the neighbouring *Cliff-dwellers*, who are no longer looked on as a separate race, and whose sub-aërial abodes are regarded as only a phase of Pueblo architecture adapted to a different environment. All are independent local developments, and it is now shown that the characteristic Pueblo *casas grandes*—huge stone buildings or fortresses large enough to shelter the whole community—grew out of the local conditions and had no prototypes elsewhere. One feature is highly instructive, that is the so-called *estufas* or *kivas*, circular chambers in groups of rectangular spaces which are the council-houses and temples in which the government and religious affairs of the people are transacted. The kivas are in fact survivals of the "medicine-lodges" of the prairie Indians, and point to a time when the Puebloans dwelt on the plains, whence they were driven to their present upland homes by the incursions of the Apaches, Navajos, and other predatory hordes. The unit of Pueblo construction is always this single round estufa even in the large many-storied villages, and thus the whole system of Pueblo architecture is shown to be a natural product of the country and of the conditions of life known to have affected the people when they took refuge on the uplands.

The clanship system prevails everywhere, and the clan names comprise such ridiculous objects as the calabash, various kinds of maize, grass, salt, the swallow, ant, and humming-bird. Such totems

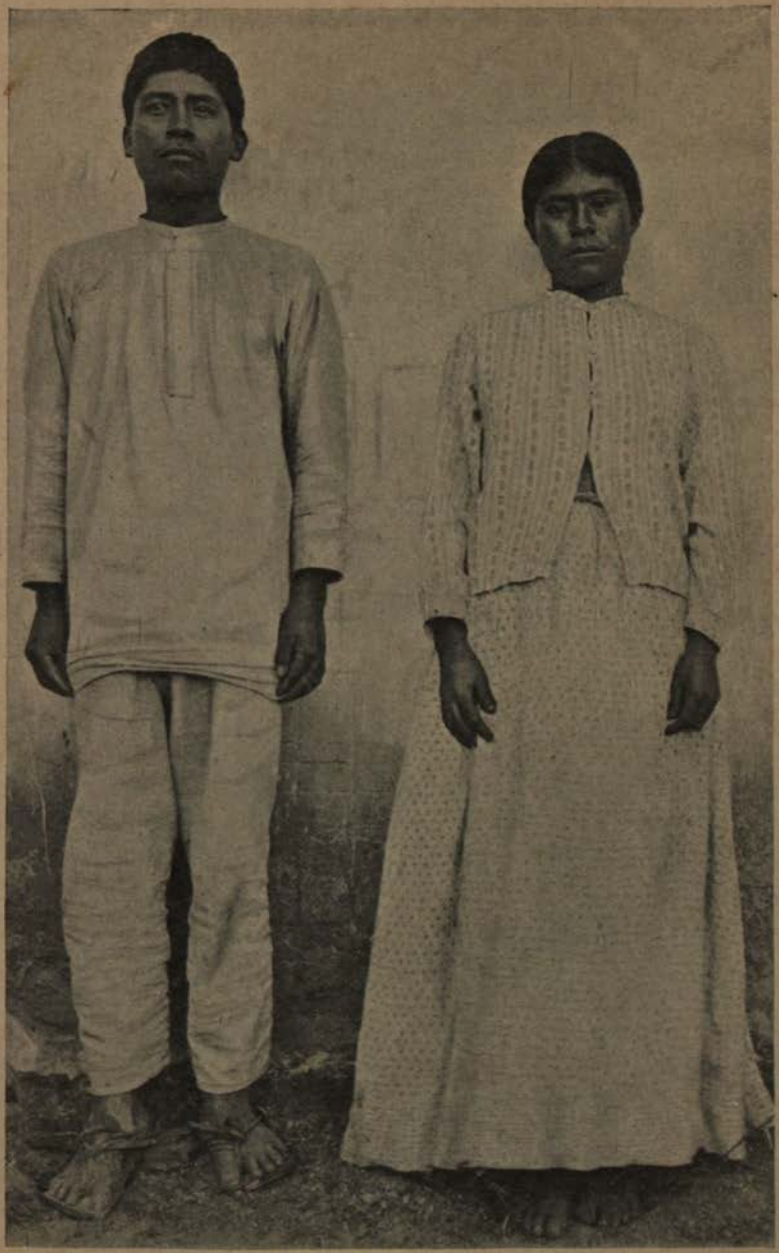


Photo per Dr. N. Leon

FIG. 157.—PUEBLO INDIANS, NEW MEXICO

Live in great communal houses (Casas Grandes), and are the most cultured of all the Northern Amerinds

could not have originally been deified beings, but merely distinctive badges, which only later acquired genealogical or religious import. Can it be supposed that any aborigines can at any time have been at once so intelligent as to group themselves in a really intricate system of clanship, and so stupid as to think themselves of grass, maize, ant, or salt pedigree?

These Puebloans are specially noted for a highly elaborate symbolism, manifested in their recurrent seasonable festivities, snake-dances, imposing processions, and other religious ceremonies, some, it must be confessed, of a revolting character. In reference to the snake-worship, which extends from the plains of the Mississippi to the ancient cities of Mexico, Central America, and Peru, and is illustrated in some of the puzzling carvings, paintings, and inscriptions of the Aztec-Maya peoples, it is pointed out that the Puebloans worship a plurality of deities to whom various potencies are ascribed. These zoic deities, or beast-gods, are honoured by highly elaborate rites, and, where possible, the mystic zoic potency is bodily represented by a living animal of the same species, or else by an artificial symbol. Prominent amongst the animal representatives of the zoic pantheon is the serpent, and especially the venomous and hence mysteriously potent rattlesnake. Intimately associated are the swift-striking viper and the lightning with its attendant rain and thunder, also, from another standpoint, the moisture-loving reptile of the wilderness and the life-giving storms and freshets; and so the native rattlesnake plays an important part in the ceremonies, and especially in the invocations for rain, the want of which is always felt throughout the arid upland plateaux.

This symbolism thus awakened is extended to the industrial arts, as in the *feather symbol* of the ancient Hopi designs which forms a leading motive in the decorated pottery found in all the old Pueblo ruins.

It is in fact a sort of picture-writing often highly symbolic and complicated, revealing certain phases of Hopi thought in the dim past. Thus we see that the ornamentation of ancient pottery was something more than an effort to embellish this fragile material. The ruling motive was always religious, and to elaborately decorate a vessel without introducing a religious symbol was for the ancient potter an impossibility.

Besides the Hopi or Moki there are three other nations—the *Tanoan*, *Keresan*, and *Zuñi*—each speaking a stock language of the

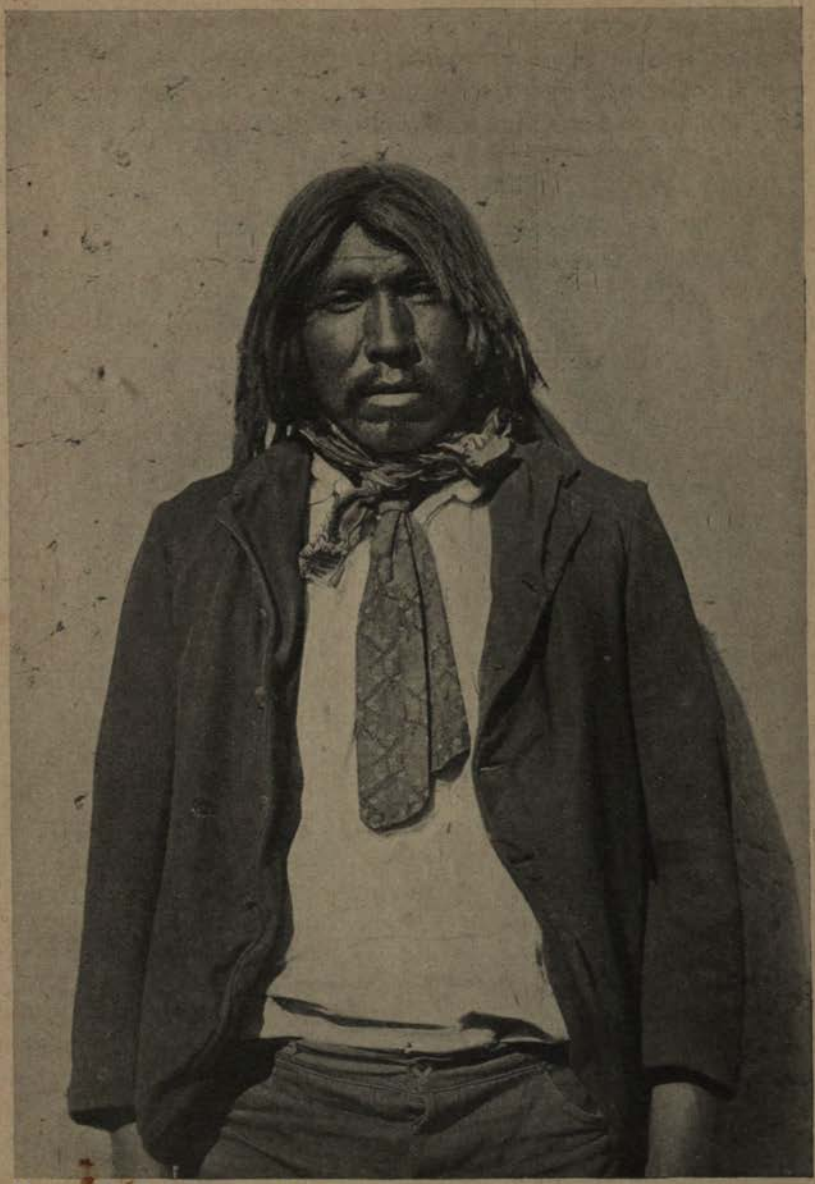


Photo per Dr. R. W. Shufeldt, New York

FIG. 158.—YUMAN OF LOWER CALIFORNIA

The Yumans and kindred Guaicuras and Cochimi were converted by the Padres in the eighteenth century

usual polysynthetic type, and occupying collectively nearly thirty pueblos with a total population of about 10,300. None have been disturbed in their peaceful abodes; nor have any of the Puebloans been removed to reservations, since their *casas grandes*, their communal dwellings, have been their reservations from all known time.

The Tarahumaras

South of the Pueblo territory the Republic of Mexico is occupied by a number of barbarous and semi-civilised peoples, who have no kind of political cohesion, and are grouped for convenience of treatment in a few large linguistic families, such as the *Yuma*, *Pima*, *Opata*, *Seri*, *Tarahumara*, and *Tarascan*. Some interest attaches to the Tarahumaras, who occupy both slopes of the Western Sierra Madre in the States of Sinaloa, Sonora, and Chihuahua. Here they have hitherto displayed an extraordinarily conservative spirit in resisting foreign influences, and although many listened to the missionaries three hundred years ago, and even called themselves "Christian," their Christianity is strangely associated with old pagan rites, and mysterious ceremonies are still observed at which the padres are not permitted to assist. Originally all were cave-dwellers, and many of the caves which abound in their district continue to be used as habitations by several of the groups. But their fame rests chiefly on their reputation as the greatest sportsmen and coursers in the New World. Their very name is said to mean "Runners," and at certain times whole tribes take part in coursing matches, which last for days together, the winners being awarded simple prizes, like those of the Hellenic games. Tilting and other sports are also practised, and they are altogether a cheerful, light-hearted people given to feasting and dancing "with their gods." In all these respects the Tarahumaras stand quite apart from the other Amerinds.

The Aztecs, Mayas, and Toltecs

But in the Central region interest is mainly centred in the two great cultural groups—the *Nahuatlan* represented chiefly by the historical *Aztecs*, and the *Huaxtecan* by the *Maya-Quichés*. Their historical, social, and even geographical relations are so intimately interwoven that these two chief exponents of Amerind culture can scarcely be treated apart. Thus although their civilisations are concentrated the one on the Anahuac (Mexican) plateau, the other

in Yucatan and Guatemala, the two domains overlap completely at both ends, so that there are isolated branches of the Huaxtecan family in Mexico (the Totonacs and others of Vera Cruz), and detached groups of Nahuatlans in Nicaragua (Pipils, Niquirans and others).

A remote connection has been suggested between the Nahuas (the form now current for Nahuatlans) and the northern Shoshones (see above), and this is probable. In any case the Aztec branch came, in their traditions, from the seven Aztlan caves in the Far North, and in recent times reached their present seats, where they founded the city of Tenochtitlan (Mexico) perhaps about two hundred years before the advent of the Spaniards (1520). But here they had been preceded by the mysterious "Toltecs," a cultured people who built the pyramid of Cholula and other great works, but whose civilisation was destroyed by the barbarous Nahuas under the name of *Chichimecs*, "Dogs" from the north.

The Toltecs, that is, the people of Tollan or Tula, were the first to found a civilised state on the Anahuac tableland about the sixth or seventh century A.D., and after their disappearance every ancient monument and all great works of art were attributed to them throughout Central America. On this "Toltec question" the most contradictory theories are current, and while some hold that after their dispersion southwards they spread their culture throughout Mayaland, others regard their "Empire" as fabulous, and the Toltecs themselves as a myth, or at all events nothing more than a branch of the Nahuas themselves, ancestors of those Aztecs who founded Tenochtitlan. But a third view is now gaining ground that the Toltecs were not Nahuas but Mayas, that Tula and Cholula were Maya settlements from the Gulf or east side, and that their culture generally was adopted by the Aztecs, whence the similarity between the two in many points.

When their religious systems are compared, the superiority of the Mayas over the Nahuas is incontestable. At the time of the Discovery the Aztecs were little better than ruthless barbarians newly clothed in the borrowed robes of an advanced culture, to which they had not time to properly adapt themselves, and in which they could but masquerade after their own savage fashion. Hence it is reasonable to suppose that Maya art was independently developed, while the links between it and the Aztec show that an interchange took place, in which process the Maya was the giver

and the Aztec the recipient. Besides the great architectural monuments, all of which except Mitla are in Maya territory—Palenque, Coban, Uxmal, Chichenitza, etc.—the most salient features of their common culture are the writings of the pictorial codices and mural inscriptions, and the Calendric systems. Of all the Amerinds the Aztecs and Mayas alone had developed what could be called a script in the strict sense of the term. It was almost purely ideographic, that is, expressed ideas rather than sounds, and phonetic only to a very limited and still undetermined extent. But the records were not only painted and sculptured on stone and moulded in stucco, but were regularly inscribed in books or codices of native parchment and paper, while the characters were to some extent conventional or arbitrary, that is, ideographic rather than pictographic. The Aztec was more purely pictorial and ideographic, the Maya more ideographic and phonetic, and consequently approximated nearer to a true phonetic system. Dr. Cyrus Thomas even claims that many of the symbols possessed true phonetic value and were used to express sounds and syllables perhaps after the manner of our rebuses.

Photo per Dr. N. Leon

FIG. 159.—TARASCO OF LAKE PATZCUARO

The Tarascos are a cultured people dominant in Michoacan

More surprising was the perfection of the Maya calendar, which

was afterwards borrowed by the Aztecs, and has been described as even more accurate than the Julian itself. Among the plains Indians the calendars consisted merely of a record of winters (the so-called "winter counts"), and of notable events occurring at any time, while the shorter time-divisions were reckoned by "nights" (days), "dead moons" (lunations), and seasons of leafing, flowering, or fruiting of plants, migrating of animals, etc., and there was no definite means of reducing the days to lunations, or the lunations to years. But the immense advance of the Maya system is indicated by the fact that not only were 365 days reckoned as a year, but the bissextile was recognised. At the same time the Maya year had nothing in common with any of the Asiatic methods, on which A. von Humboldt placed so much reliance. It was a purely local development in which the year consisted of 18 months of 20 days each, with 5 supplemental days making 365 altogether. The Aztec month of 20 days is also clearly indicated by the 20 corresponding signs on the great Calendar Stone which was made by King Axayacatl in 1479, and is now fixed in the wall of the cathedral tower of Mexico.

At the dedication of this stone thousands of human victims were immolated to the bloodthirsty gods of the Mexican pantheon. The Aztec religious system was the most sanguinary of which there is any record, but the monstrous ritual, saturated with gore, is too repulsive for detailed description. It was doubtless an outcome of the savage nature of the Nahua people, whose early social condition is revealed in their own account of their Chichimec forefathers. In the Aztec traditions these are described as utter savages who despised all culture, tilled no land, lived entirely on the chase, and were omnivorous, eating jaguars, pumas, snakes, lizards, locusts, rats, moles, earthworms, and man himself. They wore no clothing except the undressed skins of wild beasts; had no settled habitations beyond caves and rock-shelters, or perhaps frail huts of foliage; no arms except bows and arrows, slings and clubs; no occupation save the chase and war. They drank the blood and ate the raw flesh of the slain on the battlefield; carried off their scalps as trophies of victory, and reserved the captives for a lingering death by torture.

Since the conquest, the Aztecs, as well as the other cultured nations of the Anahuac plateau, have yielded to European influences to a far greater extent than have the Mayas of Yucatan and the

kindred Quichés of Guatemala. In the city of Mexico the last echoes of the rich Nahua tongue have almost died out, and this place, although formerly the chief seat of Aztec culture, has long been one of the leading centres of Spanish arts and letters in the New World. But Merida, standing on the site of an ancient Maya capital, has almost again become a Maya town, and here the white settlers themselves have been largely assimilated in speech and usages to the natives. The very streets are still indicated by the carved images of the hawk, flamingo, or other tutelar deities, while the houses of the suburbs continue to be built in the old Maya style, two or three feet above the street level, with a walled porch and stone bench running round the enclosure.

One reason for this remarkable contrast may be that the Aztec culture, as above seen, was to a great extent borrowed in relatively recent times, whereas the Maya civilisation is now shown to date from the epoch of the Tolan and Cholulan pyramid-builders. Hence the former yielded to the first shock, while the latter persists to such an extent that Yucatan may, from the ethnical standpoint, still be called Mayapan, as in the palmy days of the Xibalba confederacy, whose splendour is attested by the imposing ruins scattered over Central America.

Despite their more gentle disposition, as expressed in the softer and almost feminine lines of their features, the Mayas held out more valiantly than the Aztecs against the Conquistadores, and a section of the nation occupying a strip of territory between Yucatan and British Honduras still maintains its independence. The "Barbarians," as the inhabitants of this district are called, would appear to be scarcely less civilised than their neighbours, although they have forgotten the teachings of the padres, and transformed the Catholic churches to wayside inns. Were Yucatan by any political convulsion detached from the central government, all its inhabitants, together with most of those south of the Isthmus of Tehuantepec, would probably in a few generations revert under modified conditions to the old Maya social institutions.

Even as it is, the descendants of the Spaniards have to a great extent forgotten their mother-tongue, and Maya-Quiché dialects are almost everywhere current except in the Campeachy district. Those also who call themselves Catholics preserve and practise many of the old rites. After burial the track from the grave to

the house is carefully chalked, so that the soul of the departed may know the way back when the time comes to enter the body of some new-born babe. The descendants of the national astrologers, who composed the ancient pictorial *tonalamatls*, still everywhere pursue their arts, determining events, forecasting the harvests, and cast the horoscopes of their wealthy clients, by the conjunctions of the stars, and every village has its "Zadkiel" who reads the future in the ubiquitous crystal globe. Even certain priests continue to celebrate the so-called "Field Mass," at which a cock is sacrificed to the Mayan Æsculapius, with invocations to the Trinity and their associates, the four genii of the rain and the crops. These tutelar deities, however, have taken Christian names, and the Red, or God of the East, has now become St. Domenic; the White, or God of the North, St. Gabriel; the Black, or God of the West, St. James, and the Yellow Goddess of the South, St. Mary Magdalene (E. Reclus).

Photo per Dr. N. Leon

FIG. 160.—MAZAHUA WOMAN, MEXICO
A branch of the Othomi nation

The Zapotecs

Besides the Aztecs and their allies the elevated Mexican plateaux were occupied by several other relatively civilised nations, such as the *Miztecs* and *Zapotecs* of the province of Oajaca, the *Tarascos* and *Matlaltzincas* (Fig. 159) of Michoacan, the *Zoques*, *Mixés* and kindred *Popolocos* of Puebla and a few others. The high degree of civilisation attained by some of these nations is attested by the magnificent ruins of *Mitla*, capital of the Zapotecs, which

was captured and destroyed by the Aztecs in 1494. Of the royal palace competent observers speak in enthusiastic language, Viollet-le-Duc declaring that "the monuments of the golden age of Greece and Rome alone equal the beauty of the masonary of this great building." Mitla is not overdone with ornamental work like most of the Maya structures (see above), but stands out in unrivalled grandeur, with a severe and classic beauty as well as perfect proportions certainly unapproached by any other edifice in the New World. It is also remarkable for the extraordinary dimensions of the stones used in its erection, which have been compared to those of the temple of Baalbek in Syria. In the "Hall of Monoliths" there are six huge columns disposed at even distances down the centre, each a solid block eleven feet high, and as many in circumference. Enormous blocks of immense weight and bulk were also placed as lintels over the doorways, and one marvels how they could be raised to elevations where it would require all the knowledge of modern engineering skill to place them.. These buildings are generally coated with stucco painted a Pompeiian brick red, and amid the ruins are found little clay figures like those already described at Teotihuacan (p. 245).

Photo by Dr. N. Leon

FIG. 161.—ZAPOTECS, MEXICO
A cultured people of Oajaca

The Zapotecs, who ruled over all the Tehuantepec tribes from

whom the isthmus takes its name, were subject to a hereditary monarch who was assisted in the government of his people by a High Priest so greatly revered that his feet were never allowed to touch the ground. He was carried on the shoulders of his attendants, and when he appeared in the processions, all, even the chiefs themselves, had to fall prostrate before him, and none dared to raise their eyes in his presence. He presided over sanguinary rites only less horrible than those of the Aztecs, the numerous gods of the national pantheon having all to be appeased by human sacrifices.

Photo per Dr. N. Leon

FIG. 162.—ZAPOTECS
Still speak the Zapotec stock language

The Zapotecs are said, like the Lapps, to hoard their treasures in secret hiding-places for use in the next world, and this seems confirmed by the quantity of gold, jewellery, copper ornaments, and such like valuables frequently brought to light in their territory. They are a strong, well-built people, brave and vigorous, and although still using their mother-tongue at least in the home, have already begun to take their share in public affairs. Juarez, who upheld the independence of Mexico against the French, and shot Maximilian, was a full-blood Zapotec (Figs. 161, 162).

The Tarascans

Of the non-Aztec cultured peoples, next in power and influence

to the Zapotecs were the *Tarascans*, who were formerly dominant in the kingdom of Michoacan, and still form the great majority of the inhabitants of that region. Although they had long maintained close social and political relations with the Aztecs, they were not members of the Nahua family, as shown by their speech, which is a stock language still widely spoken throughout all the rural districts in the present State of Michoacan and in parts of the contiguous State of Guanajuato. No doubt they called the Aztecs "Fathers-in-law" and themselves "Sons-in-law" (*Tarhascue*), but this had reference not to any direct kinship, but to indirect alliances resulting from the long-established practice of seeking their wives outside the tribe, and by preference amongst their Aztec neighbours.

Photo per Dr. N. Leon

FIG. 163.—TARASCO OF LAKE PATZCUARO
The Tarascos were allies of the Aztecs

Like the Mayas and Aztecs, the Tarascos had a knowledge of picture-writing, and one or two of the still extant pictorial codices (*tonalamtls*) may perhaps be of Tarascan origin. In other respects they were equally if not more civilised than most other cultured peoples of Central America, and certainly surpassed all the surrounding Amerinds in several of the industrial arts, though not in architecture. Their social institutions appear to have been of a higher order and the national religion is stated to have been originally of a milder character, that is, until through Aztec influences the rage for human sacrifices spread amongst them not long before their overthrow by the Spaniards soon after the fall of Mexico (Figs. 159, 163).

The Mexican Amerinds in General

A distinguishing feature of all these upland Mexican Amerinds is their soft velvety skin, so thick as to conceal all prominences and play of veins and muscles. The blood is not seen as through a transparency on the cheeks, except amongst the young girls, whose features are said at times to "beam like copper lit up by the sun." They are also noted for their broad and highly convex chest and the great muscular strength of their legs. When resting by the wayside or in the home they squat down on their toes, and show no signs of fatigue even after hours of such an apparently uncomfortable posture. On journeys they always walk in single ("Indian") file, with a light springy step in unison, and bent somewhat forward as if to present their broad backs to the burden. The attitude in fact is that of pack animals, and such was the condition in which they had been till recently kept by their Spanish taskmasters. The women when kneeling, with motionless head and bust, fixed gaze and upheaved chest, have the aspect of ancient Egyptian statues.

Photo per Dr. N. Leon

FIG. 164.—HUAXTECA WOMAN, MEXICO
A northern branch of Maya family.

The Mexican aborigines are extremely frugal and regular in their almost exclusively vegetable diet, which consists mainly of beans, maize, pimento, and bananas. In the family circle they are occasionally given to drinking to excess; but whatever quantity

of *pulque* or other intoxicating liquors they may take, they are never subject to attacks of *delirium tremens*. The natives suffer from few ailments, and those that survive the disorders of infancy generally arrive at mature age. According to some perhaps not altogether trustworthy returns, centenarians are as numerous as in Brazil. Very characteristic is that inexpressible cast of gloom and incurable sadness which seems to hang over all races destined to perish. They are always serious, silent if not sullen, and

Photo by permission of the Moravian Mission

FIG. 165.—A GROUP OF SUMU INDIANS
Moskito Coast, Central America

suspicious, not without good reason. They follow with a furtive glance the man that has wronged them, and they can dissemble while awaiting the day of vengeance.

The Chiriqui Potters and Veragua Goldsmiths

On our way from Central to South America we are arrested at the Chiriqui district near Panama by a splendid school of pottery, the finest in the New World, abundant remains of which have lately been brought to light. So highly finished is this artistic earthenware that it is comparable with the best glazed ceramics

of the Old World. Associated with it are some fine basalt carvings. The neighbouring *Veraguas* also, of the auriferous district named from them and now called *Costa Rica*, were specially noted for their taste and technical skill in the goldsmiths' art. The numerous prehistoric graves scattered over the whole district have yielded an abundance of gold and other artistic objects that had been deposited with the dead. Some of the barrows are of very great size—100 by 75 feet and 15 high—and many of these were filled

Photo by Mr. Pride, of the South American Missionary Society

FIG. 166.—POTTERY-MAKING
Native of Gran Chaco, Paraguay

with broken statues of men, women, animals and other objects sculptured from volcanic rock. "We cut the weeds and exposed an immense statue which must have been 10 feet high, besides a fine life-size specimen of the head of an alligator and one of a puma" (Col. Church).

The Muyscas and Eldorado

The whole of the Panama cultural area seems like an advanced province of the civilised Muyscan (Chibcha) nation, who occupied

the Cundinamarca plateau in the present State of Colombia, and were also famous workers in the precious metals. The Muyscas, that is, "Men," or "Twenty," from the ten fingers and ten toes used in reckoning on the vigesimal system, were called Chibchas by their neighbours, in reference to the sound *ch*, as in *church*, constantly recurring in their language. They had a tradition that they owed their superior social and political status to a mythical Bochica, a sort of demi-god, half human, half divine, who came from the east a long time ago, taught them everything, and then became the head of their Olympus, worshipped with solemn rites and even human sacrifices. Amongst the arts thus acquired was that of the goldsmith, in which they surpassed all other Amerindians. The precious metal was even said to be minted in the shape of discs, and the European cabinets are enriched with these and other gold objects—brooches, pendants, and especially grotesque little figures of men and animals—which have been found in great numbers, and still occasionally turn up on the plateau. It was the practice to offer such objects at the shrines erected everywhere to the personified constellations and forces of nature, which were constantly increasing in number according to the whim or fancy of their votaries. Any mysterious sound issuing from a forest, a rock, a mountain pass or gloomy gorge, was accepted as a manifestation of some divine presence; a shrine was raised to the embodied spirit, and so the whole land became literally crowded with local deities, all subordinate to Bochica, sovereign lord of the Muysca world. This world, however, rested on the shoulders of Chibchicum, a national "Atlas," who now and then eased himself by shifting the burden, and thus caused earthquakes, an explanation not confined to Colombia.

On the plateau there were two rival potentates, whose dissensions gave an easy triumph to the Spanish Conquistadores, when in 1537 they suddenly arrived from three different quarters, dispossessed the local rulers, and after a long quest found also the Eldorado, the "Man of Gold." This was one of the two rivals, who was accustomed on state occasions to cover himself all over with plates of gold and plunge into a neighbouring lake, leaving the precious metal as an offering to the presiding deity. At his death the body was embalmed and placed in the stem of a palm-tree, which was also embellished with plates of gold and the deceased similarly decked with gold and emeralds. Thus arose the widespread report of

Photo by Herr C. Kroehle

FIG. 167.—PERUVIANS

These are the Quichuas, dominant under the Incas and still numerous

the Eldorado, of whom nothing more was seen or heard after the Spanish Conquest of Colombia.

The Peruvians and Aymaras

In the Andean lands south of Colombia the dominant people for untold generations were the Quichuas and kindred Aymaras, commonly called Peruvians and all subordinate to the royal tribe of the Incas. Their territory extended from the Quito district of the present Ecuador under the equator for some 2,500 miles southwards to the Rio Maule in Chili, with an average breadth of about 400 miles between the Pacific Ocean and the eastern slopes of the Cordilleras. It thus comprised a considerable part of the present republic of Ecuador, the whole of Peru, and large sections of Bolivia, Chili, and Argentina, with an area roughly estimated at 1,000,000 square miles, and a population of over 10,000,000 (Figs. 167-69).

Two distinct civilisations are represented by the Quichuas and the Aymaras, and the fundamental relations of these two nations are extremely obscure. They have both been for ages in close contact in the Lake Titicaca region, and one of the traditions of the Quichuas themselves traces their cradle to the southern shores and islands of this great lacustrine basin, by far the largest in South America. Here is the hallowed district which is intimately associated with the earliest reminiscences of both races, and the very island which gives its name to the lake is the "Jaguar Rock," former abode of a huge jaguar who, like the dragon of the Pamir, wore in his head a great jewel which illumined the whole lake. Later, when the jaguar had disappeared from the sacred islet, there emerged from its cavernous recesses the Sun-born Manco-Capac, first of the royal Incas, bearing a golden bough which he had received from the divine orb, with the injunction to walk on and on till he reached a spot where that emblem of the Incas' future glories would take root in the ground. He thus came to the site where was founded the renowned city of Cuzco, first seat of the dynasty and capital of the Peruvian monarchy—most beautiful of national legends.

But it is not history, and this very assumed cradle of the Quichua race is also the centre of the earlier Aymara culture, indicated for ever by the stupendous ruins of Tiahuanaco at the south end of the lake. To find a parallel for the huge blocks composing this amazing

structure we must go to Egypt and Baalbek, and there are outlying buildings and enormous upright stones like those of Stonehenge, only larger and more finished, and the whole of this vast aggregate stands on scarcely inhabitable ground 12,000 feet above sea-level! But the original plans were never completed, interrupted probably by the Peruvian conquerors, and belonging to the general design are numerous blocks strewn about and ready for the mason, and so perfectly dressed that they could not be surpassed by European artificers with their best steel implements. Yet these wonderful Aymaras had nothing to work with except their rude stone or flint tools. It is one of those miraculous human achievements which pass all understanding.

Photo by Herr C. Kroehle

FIG. 168.—PERUVIAN WOMAN

In the civil and social system of the Peruvians everything was planned in the interest of the theocratic and all-powerful Incas, who were more than obeyed, almost honoured with divine worship by their invertebrate and priest-ridden subjects. The despotic authority of the Incas was the basis of government; that authority was founded on the religious respect yielded to the descendant of the Sun, and supported by a skilfully combined hierarchy. The population was divided into decuries, and amongst the ten individuals who formed each decury, the Inca or his representatives chose one who became the headman, the chief over the nine others. Five decuries had at their head a decurion of superior rank; fifty decuries a chief who

thus commanded five hundred men. Lastly one hundred decuries obeyed a supreme chief, who received orders direct from the Inca. It was a kind of socialism, half religious, half military, in which everything was artificial, nature stamped out, and the individual reduced to a cipher, a ticketed member of a particular group to which he was tied for life, in which he could neither rise nor sink, hope nor fear. The system was outwardly perfect, but soulless, without a breath of human freedom, and so collapsed at the first clash with a handful of mounted Spanish brigands.

Reference is sometimes made to a particular "Inca language," and specimens are given. But these all belong to the common Quichuan tongue, which obtained a wide range under the sway of the Incas, is still spoken by about 2,000,000, as the chief medium of intercourse throughout the Ecuador and Peruvian uplands, and has also spread to many of the semi-civilised peoples along the banks of the Amazonian headwaters. It is a highly polysynthetic form of speech, extremely flexible, rich, and sonorous at least in the northern districts, where the gutturals are softened and harsh combinations avoided. Although there is no native writing system, as in Central America, the Peruvians possessed a somewhat copious oral literature, much of which has been perpetuated since written form was given to the language by the publication of Holguins' *Grammar* in 1607. Besides the well-known drama of *Ollantay* the collection comprises numerous popular songs or ballads, love ditties, elegies, and the like, all in a tender melancholy strain. There was also a curious system of so-called *quipos*, coloured strings of different lengths used chiefly for recording historical and local events and perhaps for collecting statistical matter for government purposes.

The bodies of the dead were mummified, and the members of the family were sometimes put up together in a single pack which took the rough outlines of a human being much broader than long with a fictitious head and covering of some textile fabric. Great numbers of these and other mummies have been recovered from the Ancon and other burial places, and these have yielded vast quantities of artistic, industrial, and other objects which had been stowed away with the dead. The pottery and woven goods betray considerable excellence, and the systems of ornamentation are generally of a highly conventional character, showing much progress in the local schools of art. The national genius found even fuller

Photo by Herr C. Kroehle

FIG. 169.—PERUVIANS

The Quichuas of Peru ranked with the Mayas of Yucatan as the most cultured of all the American aborigines

expression in their architecture, illustrated by temples, palaces, and fortresses of more severe and correct taste than those of Mayaland; in their irrigation works with entrenchments carried across the hill-slopes; their suspension bridges spanning the mountain gorges; and their great highways, fine engineering works, with stations and shelters at stated intervals for the weary wayfarer, and running for hundred of miles from one end of the empire to the other. All things considered, the Peruvians must rank with the Mayas as the most civilised and intellectual of all the Amerind aborigines.

The Calchaqui Culture

In North Argentina recent research has revealed a widely diffused cultural area, which was quite independent of the Peruvian, and associated with the now extinct Calchaqui nation. It ranged from Bolivia to Mendoza, and centred chiefly in the present provinces of Catamarca, Tucuman, and Salta. After a long struggle the Calchaqui were conquered by the Incas about 1450 A.D. and their civilisation extinguished or absorbed in that of the Peruvians. It is however still attested by the old graves, the mounds, ramparts, forts and other remains which are strewn over their vast domain, and the contents of which have come as a revelation to archæologists. From these remains it appears that the Calchaqui practised cranial deformation extensively, were undersized, and had the shortest heads of any known race, with mean index 94° and max. 108°, where of course allowance must be made for deformation. Besides human remains, the objects found in the graves were chiefly large urns, small clay vessels, painted or with designs in relief, heads, masques, wooden spoons, copper implements, all belonging to a local school of art quite distinct from the Peruvian.

The Were-Jaguar Beliefs

Although the Calchaqui, with most of the other aborigines, have long been merged in the general Hispano-American population, the old superstitions still flourish, and the belief especially in the were-jaguar is as strong as ever. We hear of a man living on the Rio Gualeguay who was one night murdered by a gang of brigands, and soon after some men, including the murderer, were passing that way, when a black jaguar sprang out and struck down the

culprit. This jaguar was often seen afterwards, but never hurt anybody unless he happened to be one of the gang, and when all were killed he was seen no more. A story is current about a Paraguayan native who changes at night to a jaguar in order to feed on human flesh. Withdrawing to a thicket he falls on all fours and is thus transformed. Then to become a man again he reverses the process, but always differs from a real jaguar by his very short tail, a mere stump, and hairless face. At last he is wounded by a daring youth who, following up the trail of blood, comes to a cave strewn with human bones, renews the fight and slays the ghoul.

In the province of Tucuman two brothers formerly lived in a hut where the wood was infested by a man-eating jaguar. All attempts to hunt him down had failed, as at every shot his hair merely bristled up, causing the bullet to rebound. But one of the men, noticing that whenever the jaguar appeared his brother was never at home, sat a-watching, and one day followed stealthily after him into the wood, till they reached a tree on which hung a flask of coarse salt and a jaguar-skin rolled up in a bundle. Here the suspected brother, taking three grains of salt and spreading the skin on the ground, danced round and round until he became a jaguar. Horrified at the sight the watcher went home, and returning to the tree kindled a fire into which he threw the charmed bundle. On his return to the hut, there was his dying brother, who knew what had happened and said he must die unless he could get a bit of the skin. Through pity his companion procured this from the embers, and the moribund throwing it over his shoulders was again a jaguar who with a mighty bound sprang from the hut and was seen no more.

The Tupi-Guarani, Caribs, and Arawaks

Of the uncultured peoples who have not yet been absorbed in the Spanish and Portuguese politico-social systems, the most important are the wide-branching *Tupi-Guaranian* family, the rude *Arawaks*, and the ruder *Caribs*. Originally the eastern Tupi and western Guarani jointly occupied about one-fourth of the southern continent. Many were gathered with others in the Paraguay and Parana missions, where the padres having adopted the Tupi dialect as the general medium of instruction, this became the *lingoa geral*,

a convenient *lingua franca* throughout Brazil, Paraguay, and parts of Argentina. After the suppression of the missions many of the tribes relapsed into barbarism, while most of the rest became absorbed in the general population.

Photo by H.E. Sir Everard im Thurn, K.C.M.G.

FIG. 170.—A CARIB BOY, BRITISH GUIANA

Hitherto the Caribs were supposed to have had their original homes far to the north, in the Alleghany uplands or in Florida, whence they spread through the West Indies southwards to Guiana, Venezuela, and Brazil. But this movement must now be reversed and their cradle sought in the heart of South America, where the Bakairi and other primitive Carib tribes dwell about the sources of the Xingu and other southern affluents of the Amazons. In general all the Caribs present much the same physical characters, although the southerners are rather taller (5 ft. 6 in.), with less round heads (index 79° or 80°) than the Guiana Caribs. Formerly they were distinguished by their cannibalism (p. 237), ferocious methods of warfare, and deadly hostility to the Arawaks, whose homes are now traced, not to Central Brazil but to Guiana and the West Indies. They are scarcely to be distinguished physically from the Caribs, and the division that is drawn between the two families is really based only on their different languages (Figs. 171, 172).

The Botocudos

With the Botocudos of East Brazil we seem to touch the lowest depths of savagery. They take their name from the *botoque* or

barrel-plug, which is like the large wooden disc worn by all the tribes both in the under lip and in the ear-lobes, which are thus distended like great leathern bat's wings down to the shoulders. All their implements—spears, bow and arrows, mortars, bags, water vessels—are of wood or vegetable fibre, so that they may be said not to have yet reached the Stone Age. Unions are temporary, and their women are constantly subject to the most barbarous treatment, being beaten with clubs or hacked about with bamboo knives at the caprice of their brutal masters. Their dwellings are mere branches stuck in the ground, bound together with bast, and though seldom over four feet high accommodating two or more families. The Botocudos are pure nomads, roaming naked in the woods in quest of the roots, berries, honey, frogs, snakes, grubs, man and other larger game which form their diet, and are eaten raw, or else cooked in huge bamboo canes. They wear the teeth of those they have eaten strung together as necklaces, and eat not only the foe slain in battle but members of their own tribes, all but the heads, which are stuck as trophies on stakes and used as butts for the practice of archery.

Photo by permission of H.E. Sir Everard im Thurn, K.C.M.G.

FIG. 171.—ARECUNA WOMAN OF BRITISH GUIANA
A branch of the Carib family

At the graves of the dead fires are kept up for some time to scare away the bad spirits. All good influences are attributed to the "day-fire" (sun), all bad things to the "night-fire" (moon), which causes the thunderstorm, and is supposed itself at times to fall on the earth, crushing the hilltops, flooding the plains, and destroying multitudes of people. During storms and eclipses arrows are shot up to

frighten the demons or devouring dragons, as amongst so many Indo-Chinese peoples. But there is no idea of a Supreme Being or creative force, the term *Lapan*, said to mean "God," standing merely for spirit, demon, thunder, or at most the thunder-god.

The Pampas Amerinds and Gauchos

Except in Gran Chaco, where the Tobas and a few other aborigines still hold their ground mostly in the wild state, nearly all the Argentine Amerinds have disappeared, either absorbed in the general Hispano-American population, or exterminated during the early border warfare, or by the systematic policy of the administration in recent years. Thus the *Querandi*, *Ranqueles*, and others of the Plate district, collectively called *Pampas Indians*, who for a time successfully resisted the first efforts of the Spaniards to gain a footing on the south side of the Plate estuary, and afterwards continued their predatory excursions for over two hundred years right up to the walls of Buenos Ayres, were at last seriously taken in hand in 1879, and practically cleared out by General Roca's well-devised "plan of campaign." In a few years vast tracts previously exposed to their raiding expeditions were thrown open to settlers, and a complete change effected in the local ethnical relations.

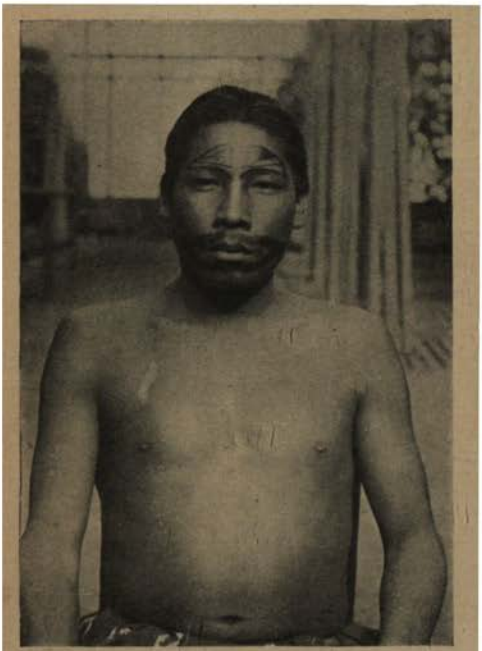


Photo by permission of the Professor of Anthropology, Natural History Museum, Paris

FIG. 172.—CARIB MAN, SOUTH AMERICA

Little has been heard in Europe of these border troubles; but

the horrors and atrocities that were associated with the sudden raids of the Pampeans almost pass the limits of credibility. "It is now but twelve years," wrote Mr. Knight in 1884, "since the Indians made a raid in Cañada de Gomez, and carried away 10,000 head of cattle, and many women, for the aboriginal has the good taste to prefer the white to the dusky beauties of his own race. A raid of Pampas Indians is no joke. As the peaceful stock-

Photo by Mr. A. de S. Correa

FIG. 173.—GROUP OF BOTOCUDOS, BRAZIL
The most debased of all the South American Amerinds

farmer is scanning his herds some fine morning, he perceives a dust on the horizon, and out of the dust soon comes on at a tremendous gallop the wild troop of naked men on splendid horses, seeming one with their steeds—very centaurs with long black hair waving behind their shoulders, and brandishing their long lances, while they raise their piercing and fearful war cries. The estancia is pillaged in a few moments, the wife and daughters of the

estanciero carried off, and then, swooping down on the herds, the savages drive them away to the distant pastures by far rivers that the white man knows not of. When Indians on expeditions of this nature come across a solitary white man, they kill him if they find arms upon him. If he is unarmed they treat him more mercifully. They content themselves with cutting off the soles of his feet, and let him go" (*Cruise of the Falcon*). It may be remembered that the Persian victims of the Turkoman *alamans* often met with exactly the same treatment at the hands of the people of Khiva before their marauding expeditions were suppressed by the Russians.

Photo by Mr. Pride, of the South American Missionary Society

FIG. 174.—AN OLD INDIAN OF GRAN CHACO, PARAGUAY

The Pampeans, whom the Araucanians call *Puelche*, that is, "Easterns," are now best represented by the *Gaucho* half-breeds, whites on the father's, Amerinds on the mother's side. Many, however, are said to be almost full-blood aborigines, while others, the Gauchos properly so called, are described as direct descendants of the Conquistadores, especially the Moriscos with a large strain of Arab blood, further modified by gradual adaptation to their new environment. But, however this be, the typical Gaucho is essentially a child of the steppe, round whom a certain halo of romance has been thrown by his wild venturesome life, his apparent chivalry, love of finery, splendid horsemanship, and that air of courtesy which belongs to all of Spanish blood. But those who know them best do not

regret the gradual disappearance of these "Pampean centaurs" who, after playing perhaps a useful part during a transitional period between rude and civilised social conditions, are now receding before the steady advance of the "Gringos" or white immigrants from almost every country in Europe.

There are of course Gauchos *and* Gauchos, and some have undoubtedly earned an evil repute for brigandage, and even piracy, where they have exchanged the horse for the canoe about the Lower Parana reaches. Those met by Mr. Knight in the upper provinces are described as "a cut-throat looking lot of ruffians; ragged weatherbeaten outlaws, many with *bolas* or *lassos*, ready to bring down any stray cattle that might come by in their lonely wanderings." But on the other hand instances of nobler qualities are on record, and many have shown great courage and loyalty in the service of those whites whom they had learned to trust and respect.

Photo by Pierre Petit, Paris

FIG. 175.—GAUCHO MAN
The Gaucho half-breeds are dying out

But they must soon get crowded out, for they find it difficult to exchange their restless habits for the sedentary life of the settlers and of the townsfolk, all of whom they despise. It is curious to meet a Gaucho from the pampas strolling through the busy streets of Cordoba or Rosario, where he feels so out of place in his striped

poncho, his laced pantaloons, and leather belt ornamented with bright coins. He takes no interest in anything, but looks with contempt on all the surroundings. Life in the saddle, on the pampas or in the bush, is the only life he knows or cares for. Horse-stealing or cattle-lifting, in his opinion, are the only pursuits worthy of a man.

Photo by M. Pierre Petit, Paris

FIG. 176.—GAUCHO GIRL

Some of the stories told of the amazing powers of observation and sagacity of these freelances may not be true, but they serve to indicate the reputation they have earned for such qualities. If they lose their way by night, they pluck some grass and taste it, go a mile or two on and taste some more, and thus find the direction of the river, lake, or wood they wish to reach. By the flight of birds, by a cloud of dust, they can tell the number of the approaching convoy, and Mr. Knight knew of one who never forgot the footprint of man or horse to which his attention had once been called. On one occasion while travelling he stopped suddenly, and, pointing to a print, said, "The little gray horse stolen from my master, Don Luis, three years ago, passed here an hour ago." So it turned out, and the horse was recovered (Figs. 175, 176).

The Patagonians

The whole of the region from the Rio Negro south to Tierra del Fuego has from remote times been in the exclusive possession of the gigantic race whom Magellan called by mistake "Patagones," or "Big-feet," for they have in fact rather small feet (under eleven inches) compared to their colossal stature of about six feet four inches. The error arose probably from their custom of wearing in cold weather loose guanaco-skin wraps over their boots, thus giving an ungainly appearance to the lower extremities. No native collective name is known, if any exists, for all the tribal groups. Hence ethnologists have adopted the term *Tehuelche*, which is applied by the Araucanians in a general way to the whole race. After the first accounts published by Pigafetta, historian of the Magellanic voyage round the globe, other observers, improving on those accounts, reported the existence in the same region of a veritable race of Anaks ranging in height from ten to twelve feet. But such reports are generally regarded as fabulous, and there is no reason to suppose that the present Patagonians differ appreciably in stature or in other physical characters from those first sighted by Magellan. Besides their height, exceeded only by that of the Brazilian Bororos and possibly the African Turkanas, they are noted for their broad shoulders, fine muscular development, and stately bearing. The eyes are small, the nose rather short, the face round or oval, the

Photo by M. Pierre Petit, Paris

FIG. 177.—ARAUCANIAN MAN
Still autonomous in South Chili

hair black and lank, like that of all Amerinds, the expression mild and even pleading. The women also are very tall, and the guanaco-skin which constitutes their ordinary costume, contributes to give them a still more imposing appearance (Fig. 178).

Photo by M. Pierre Petit, Paris

FIG. 178.—PATAGONIANS
Next to the Bororos, tallest of Amerinds

During the voyage of the *Beagle* the Patagonians were interviewed by Charles Darwin, and later more fully described by Lieutenant Musters, who lived for some time among them, and even accompanied them on a long wandering expedition from one end of their territory to the other. The march was one long hunting excursion, varied with murderous wranglings over their cups, and encounters, generally of a friendly nature, with other kindred groups. For they are not a warlike people, and though very quarrelsome amongst themselves, especially in their drinking orgies, have always lived on a peaceful footing with their neighbours and with the Argentine Government, to which they have been completely subjected for several decades past. Their national weapons, spear and hide buckler, are now replaced by the *bola perdida*, "lost

bola," which is of two kinds. The simplest, used chiefly for catching ostriches, consists of two round stones covered with leather and united by a stout thong about eight feet long. The other

FIG. 179.—WOMAN OF ARAUCANIA, SOUTH CHILI
Eastern side of the Andes

differs only in having three balls connected by thongs to a common centre. The hunter holds the smallest of the three in his hand, whirls the other two round and round his head, and then, taking aim, sends them like chain-shot revolving through the air. On

striking any object the balls wind round it, cross each other, and become firmly attached. The main difficulty in using either lasso or bola is to ride so well as to be able at full speed, and while suddenly wheeling round, to whirl the balls so steadily round the head as to take true aim (Darwin).

Some still wear little silver bells suspended from the waist; all paint themselves red, white, and deep blue, both for show and also as a protection against the wind and the mosquitoes. They call themselves Christians, but under new forms the old beliefs still persist. Sun and moon retain their beneficent qualities as good spirits, while baneful influences are spread by certain animals, such as the lizards, which have to be conjured by the sacrifice of living beings, especially the horse. The women, like Rachel, hide away little figures regarded as amulets or household gods, and the medicine-men still continue to exorcise their patients, to summon or scare away the demons.

These sorcerers, who correspond to the northern shamans, also claim the power of interpreting all natural phenomena and mysterious occurrences of all kinds. An old belief based on these interpretations assigns to the demons the bodies of aged women as their ordinary abode. Hence everybody has the right to kill any old woman crossing his path, and in order to escape such a fate most of the crones pretend to serve the community as prophetesses announcing good tidings. But those whose forecastings turn out wrong are hopelessly lost. In certain cases even some elderly relative, slave or mistress, had to be sacrificed. On the death of any young person in the tent, the head of the family had to secretly remove the appointed victim, always a female, far from the camp, and despatch her with a knife. This duty was sternly exacted, especially in the case of mothers-in-law, and as such sacrifices formed part of the marriage rites, the parents of the bride were careful to live apart from the son-in-law, never coming in contact or holding any intercourse with him. A similar custom is known to prevail elsewhere, as among the Papuans, the Australians, the South African Zulu-Kafirs, and many other primitive peoples. In these communities mother-in-law and son-in-law take every precaution to avoid each other's sight, and the explanation of this otherwise unaccountable feeling is probably afforded by the Patagonian custom. Married people without children often seriously adopt a little dog, setting

apart for his maintenance a number of horses, as would be done in the case of a son and heir. Even should the parents die, such provision for the future is quite safe, as orphans are well looked after; they are the wards of the whole tribe, and their property is honestly administered.

Marriages are always freely contracted without the intervention of the parents on either side. But, like burials, they afford a pretext for the slaughter of animals. On such occasions several mares are killed, and the blood drunk as it flows from the wounds. On the other hand, when a man goes into mourning for the loss of a wife, he burns all his effects. The dead are sewn up in a poncho (a loose over-garment) and buried either in the recesses of a cave or under a heap of stones, like the cairns raised over the graves of the ancient Keltic chiefs. The body is always deposited in a sitting posture, like that of the Peruvian mummies, and like the remains of the pre-historic inhabitants of Patagonia, as revealed by recent research.

So lately as the year 1860 the Tehuelches still sewed up the bodies of the departed in a fresh leather sack. If the sick person happened to be advanced in years, his friends did not wait for his death, fearing lest the *rigor mortis* might render the operation impossible. An old woman charged with the funeral arrangements sat upon the chest of the victim, drew the legs by sheer force up to the trunk at the risk of breaking them, and then fastened the hands to the tibias. The pack, well corded, was then exposed to the sun, and when sufficiently dried, stowed away in the sands of the dunes. Such; aptly remarks Dr. F. Moreno, was the force of habit or tradition gradually transformed to a pious duty, that, in order to bury the dead in accordance with the prescribed forms, they were actually killed by breaking their bones. It seems to recall the Procrustean process of legendary Greek history, which may have possibly been a reminiscence of analogous usages in still more remote savage times.

The Fuegians

Tierra del Fuego was already occupied by early man during the Stone Ages, as appears from the very old kitchen-middens of prodigious extent which occur in many places on the coastlands. They were formerly even more extensive, having suffered greatly from marine erosions during the long ages since they were first formed.

What remains of the shell-heap on Elizabeth Island is nearly a mile long, stands twenty-four feet above the present sea-level, has a mean thickness of nearly four feet, and is covered with a layer of fine sand from two to three feet thick, above which is a deposit of vegetable humus with a luxurious herbaceous growth. It was evidently submerged, perhaps more than once, and the shells forming a great part of its contents are different from and much larger than the corresponding species now inhabiting the surrounding waters. Similar phenomena are presented by the great mound at the

Photo by Dr. Paul Hyades from the " Mission Scientifique du Cap Horn *"*

FIG. 180.—FUEGIANS

These are Yahgans, the true aborigines of Tierra del Fuego

missionary station of Ushwaya in Beagle Channel, and by the other ancient middens strewn over the archipelago.

Throughout the historic period the archipelago has been occupied by three distinct races: In the eastern parts the *Onas*, who are admittedly a branch of the Patagonians from the mainland; the *Yahgans* of the central islands, who most probably represent the true aborigines; and the *Alakalufs* of the western groups, who appear to be descended from early Araucanian intruders from Chili.

Few aborigines have been the subject of more glaringly discrepant statements than the Yahgans, statements made by intelligent and even trained observers whose good faith is beyond suspicion. Thus some tell us that the women are treated as slaves. The greater

the number of wives or slaves a man has the easier he finds a living; hence polygamy is deep-rooted and four wives common. Owing to the rigid climate and bad treatment, the mortality of children under ten years is excessive. The mother's love lasts till the child is weaned, and is completely gone when the child is seven or eight years old. The Fuegians' only lasting love is the love of self. As there are no real family ties, the word "authority" is devoid of

Photo by Dr. Paul Hyades, from the "Mission Scientifique du Cap Horn"

FIG. 181.—FUEGIAN CHILDREN

meaning, and the head of the temporary family group is simply an autocrat who does what he likes with its members—throws them overboard, for instance, to lighten the boat in a storm.

This dark picture is reversed by others who assure us that on the whole the Fuegian is an amiable being, kind-hearted and considerate towards his women-folk. In fact both girls and married women expect to be treated with proper respect and deference. Some men may have two or more wives, but monogamy is the rule. Children are tenderly cared for by their parents, who in return are treated by

them with affection and esteem. The Fuegians are of a generous disposition, in fact are altruistic and like to share their pleasures and feasts with others. The husbands exercise due control, and punish severely any act of infidelity.

These seeming discrepancies may be partly explained by the general progress due to the beneficent action of the English missionaries in recent years, and some improvement in manners has certainly been made since the expeditions of Fitzroy and Darwin early in the nineteenth century. But it is to be feared that these advances are mainly confined to the vicinity of the stations, beyond which the darker picture presented by the earlier and some of the later observers still holds good.

Photo by M. Pierre Petit, Paris

FIG. 182.—FUEGIAN WOMAN
Ona group, akin to the Patagonians.

The Yahgans might almost be called pygmies, and their low stature, averaging only 4 ft. 6 in., presents a striking contrast to that of their gigantic Ona neighbours. They differ also in the form of the head, which is disproportionately larger, and in the face, which appears to be angular and often of the lozenge type. The low narrow forehead surmounts small black eyes often with oblique lids; the short crushed nose, depressed at the root, terminates in

very wide nostrils, and the usually very large and thick pouting lips are highly characteristic features. One might almost suspect Mongoloid characters crossed by a strain of Negro blood.

The charge of cannibalism brought against the Yahgans by the early observers must be dismissed as groundless. They eat neither the aged nor their enemies, as has often been asserted, and their chief food consists of shellfish, especially mussels, which seems to link them with the past, as shown by the above described shell-mounds. Now and then a whale is stranded on the coast, and then

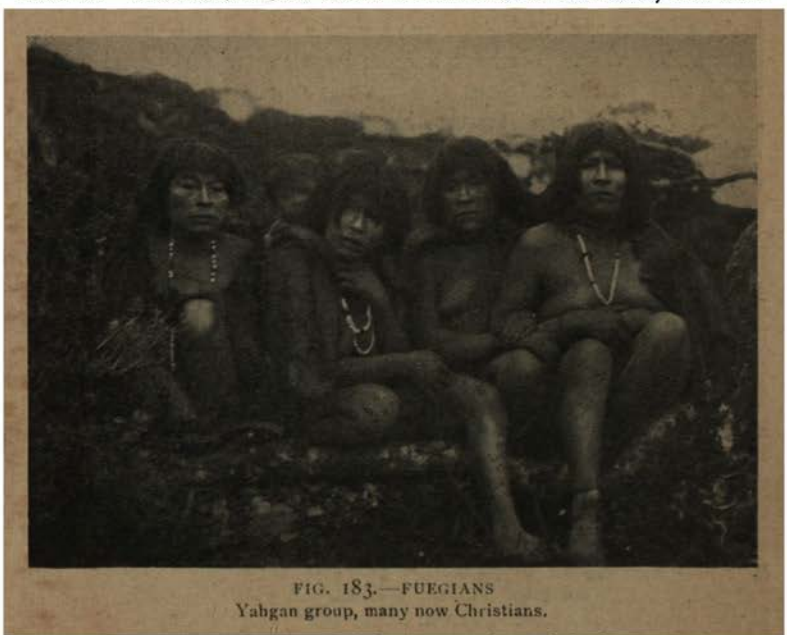


FIG. 183.—FUEGIANS
Yahgan group, many now Christians.

there is a great gorge, after which the remains of the feast are buried in a big hole and the place is then forgotten, which shows an intelligence almost inferior to that of the dog, who never forgets his bone. Lovisato also, a careful and even sympathetic observer, denies them retentive memory, and compares their mental powers to the stationary instincts of animals, since they are not improved by experience. On the other hand the missionaries tell us that their language, different from all others, has a marvellously rich vocabulary comprising no less than 30,000 words, so that here again adjustments have still to be made.

They wear no clothes beyond the skins of animals thrown loosely over the shoulders, and shifted according to the direction of the wind. Those who have interviewed them have been unable to collect any legends, folklore, or traditions regarding their origin or migrations; nor is there anything to show that they worship a Supreme Being, or any lesser gods or demons. Nevertheless they believe in a future life, a continuation of the present in some far-off land beyond the mountains. The natural phenomena, also, or any unexpected or unexplained events, cause a sort of "religious awe," and they even speak of ghosts or spectres who at times attack and devour the living. We have here at least the raw materials out of which all primitive religious systems have been evolved, and in this respect the Fuegians stand rather lower than the Bushmen, and perhaps at about the same level as the extinct Tasmanians. It is interesting to note that these three most primitive of all aborigines occupy the extremities of the three continents tapering towards the antarctic regions.

The *Alakalufs*, now reduced to a mere handful, about one hundred and fifty persons, says the Rev. Mr. Bridges, were formerly far more numerous and ranged over a somewhat extensive territory along the western shores of Magellan Strait. They are the *Pesherais* of the early observers, being so called from this word which they have perpetually on their lips, but the meaning of which is unknown. Essentially a fishing folk they build large skiffs, in which they venture on the high seas as far as the remotest islands of the archipelago in quest of seals and aquatic birds. They live chiefly on mussels and fish, although they also pursue the guanacos with bow and arrows. The Alakalufs are intellectually and socially far superior to the Yahgans, which seems to confirm the theory of their descent from the highly intelligent Araucanians of the adjacent mainland.

CHAPTER IX

THE CAUCASIC OR WHITE DIVISION

North Africa Original Home of the White Man (p. 307)—The African and Eurafrican Dolmen-builders (p. 310)—The Eastern and Western Hamites (p. 312)—The Egyptians, Kopts, and Bejas (p. 314)—The Somals, Gallas, and Masai (p. 316)—The Berbers: Kabyles, Moors, and Tuaregs (p. 319)—Berber and Arab Contrasts (p. 321)—The Tibus and Fezzanese (p. 323)—The Semites (p. 324)—The Arabs (p. 326)—The Syrians, Maronites, Druzes, and Ansarieh (p. 329)—The Jews (p. 331)—The Gypsies (p. 332).

North Africa Original Home of the White Man

IN late Pliocene or early Pleistocene times, when primitive man began to spread abroad from his Malaysian cradle, no more inviting region was accessible to him than the northern section of the African continent between the Mediterranean and the Sudan. To the question where was the Caucasic type constituted in all its essential features, no final answer can be given; but it may be confidently stated that Africa north of the Sudan corresponds best to all the known conditions. At that time the Sahara was not a marine bed, as is still commonly supposed, but on the contrary presented all the physical elements which zoologists demand for great specialisations—ample space, a favourable climate, and abundance of food, besides continuous land-connections at three if not more points across the Mediterranean, by which the great African fauna moved freely between the two continents. At that time the Sahara must have enjoyed an almost ideal climate, while Europe was exposed to more than one glacial invasion, and was to a large extent covered at long intervals by a succession of solid ice-caps. The now stony and sandy Saharan wastes were traversed in all directions by great rivers such as the Massarawa trending south to the Niger, and the Igharghar ("Running Water") flowing north

to the Mediterranean. Nor was there any lack of animal or vegetable life in a region thus abundantly supplied with irrigating arteries, while the tropical heats were tempered by great elevation (2,000 feet), and at times by the refreshing breezes from sub-Arctic Europe.

Photo by E. Bristowe, Tangier

FIG. 184.—A FEZ-TANGIER COURIER
These men do the journey of more than 180 miles on foot in from 2½ to 3½ days

By the now submerged land routes across the Strait of Gibraltar, from Tunis through Malta and Sicily to Italy, and from Cyrenaica over the Ægean Sea to Greece, came that succession of southern animals—hippopotamus, hyæna, rhinoceros, mammoth, elephant, sabre-tooth lion or tiger—which made Europe seem like a "zoological appendix" of Africa. But it might with equal reason be called an "ethnological appendix" of the same continent, since this great fauna was accompanied by primitive man himself, and is now found associated with his remains in the caves and other sheltered sites of Spain, France, Britain, and Central Europe. Recent research has revealed the presence of early man almost everywhere in North Africa—Mauritania, Egypt, Somaliland—whence M. de Morgan's conclusion that the existence of civilised man in Egypt may be reckoned by thousands, and of the aborigines by myriads of years. Nowhere is the immense period of time during which man made use of stone

FIG. 185.—KABYLE WOMEN AT A WELL

The Kabyles are the settled agricultural Berbers of North Mauritania (Morocco and Algeria)

implements (Palaeolithic man) more strikingly shown than in Tunisia. Here some of the flints were found in abundance under a thick bed of pleistocene limestone deposited by the waters of a stream that has since disappeared. Hence the origin of man in Mauritania must be set back to a remote age "which deranges all chronology and confounds the very fables of the mythologies" (M. A. Dumont).

The African and Eurafrican Dolmen-builders

But life and human activities, interrupted in Europe by the recurrent ice invasions, were continuous in North Africa, where we seem to pass imperceptibly from the Old to the New Stone Age. Such a vast period is covered—several hundred thousand years—that the human form itself was greatly improved, as shown by the debased Palaeolithic Neanderthal skull compared with the Neolithic Cro-Magnon type which already represents the European man (Linné's *Homo Europaeus*) in all its main features. That this Neolithic race, which now forms the substratum of the West European populations, came also from Africa, seems evident from the analogous nature of their megalithic monuments. The southern shores of the Mediterranean from Morocco to Tripolitana are strewn with numerous monolithic structures which closely resemble the cromlechs, the dolmens, and menhirs of Iberia, Gaul, and Britain, and which it is reasonable to suppose were erected by the same prehistoric people. In Africa the remains are far more numerous than elsewhere, occurring in great variety and in vast numbers, as many as ten thousand, chiefly of the menhir type, having been enumerated in the Mejana steppe alone. All kinds of megalithic structures are found—cromlechs and circles of stones like Stonehenge, cairns, underground cells excavated in the solid rock, barrows capped with huge slabs, as in our dolmens, cupped stones, mounds in the form of step-pyramids, sacrificial altars, even porticoes or gateways such as those of the Jebel Msid in Tripolitana, which are formed by two square posts ten feet high standing on a common pedestal, and supporting a huge superimposed block. Cyclopean Stone quarries are still shown in Algeria. Obviously this primitive style of architecture is indigenous in North Africa, whence it spread with the Eurafrican peoples called Iberians, Silurians, Picts, and by other names, through Iberia to Gaul, the British Isles,

FIG. 186.—TUNISIAN WOMEN

Moslem Arabo-Berber blend, of Arabic Speech

Denmark, and Sweden. The Iberians are still represented by the Basques of the Western Pyrenees, whose non-Aryan language shows some marked affinities with the Hamitic still spoken by the Mauritanian Berbers. French observers now conclude that the African dolmen-builders are of the same race as those of Europe; but whether the extinct Picts of France and Britain, the Silurians of Wales, and the other pre-Keltic inhabitants of Great Britain belonged to the same connection is still an open question. One thing is certain, that the British and Gaulish stone monuments were not built by the Aryan Kelts, who came later by the Danube and other routes where there is not a trace of such structures. After their arrival in the west the Kelts, who intermingled in some places with their predecessors—whence, for instance, the historical Keltiberians—may have utilised some of the dolmens for religious and other purposes, and possibly built others on the same model, but they were not themselves dolmen-builders, from which it must be inferred that the pre-Kelts came from Africa to Europe, and not from Europe to Africa, as has been held by some archæologists. Hence Prof. Sergi's general conclusion that Africa is the cradle whence these primitive Caucasians spread northwards to Europe, where they still persist, especially in the Mediterranean and its three principal peninsulas—Spain, Italy, and Greece. It may be conjectured that at least one-half of the present European peoples belong to the Eurafrican branch of the Caucasic Division.

The Eastern and Western Hamites

In their African home the primitive Caucasians soon split into two great sections—an eastern branch which passed into Asia and became specialised as Semites, and another which, remaining *in situ*, came to be collectively known as Hamites. Both names are purely conventional and have no ethnical value of any kind, being mere reminiscences of a time when Biblical genealogies were supposed to carry weight.

Of the Hamites, who, despite numerous interminglings, have formed the great bulk of the inhabitants of North Africa throughout all recorded times, there are two main divisions:

1. *The Eastern Hamites*, comprising the ancient Egyptians and modern Kopts; the Bejas, between the Nile and the Red Sea; the Afars or Danakils between Abyssinia and the Gulf

FIG. 187.—ALGERIAN WOMAN

Mixed Arabo-Berber type—fine Caucasic features

of Aden; the Somals, Gallas and Masai, of the Somali, Galla, and Masai lands; and the Wahuma or Wahima, interspersed among the Bantu populations of the equatorial lake regions.

2. *The Western Hamites*, comprising the Kabyles, Shluhs, and other Berbers of Mauritania; the Saharan Berbers commonly

Photo by W. Rau

FIG. 188.—EGYPTIAN CAMEL DRIVER, PYRAMIDS

called Tuaregs; the Tibus east of the Tuaregs, and the Fulahs, dispersed among the Sudanese Negroes.

The Egyptians, Kopts, and Bejas

Of the Egyptians, whose type is Caucasic with perhaps a slight strain of Negro blood, it will suffice here to say that they

founded in the Nile Valley the oldest civilisation next to the Babylonian of which there is any record. But they did it at a heavy cost, and their stupendous monuments—pyramids, temples, obelisks, royal tombs, and the like—may be said to have been cemented with the blood of suffering humanity. Of their terrible social condition we get an insight from the statement that when the tax-gatherer went round it was stick, stick, stick, and if any of the hapless peasants paid without the stick, they were abused by their women-folk.

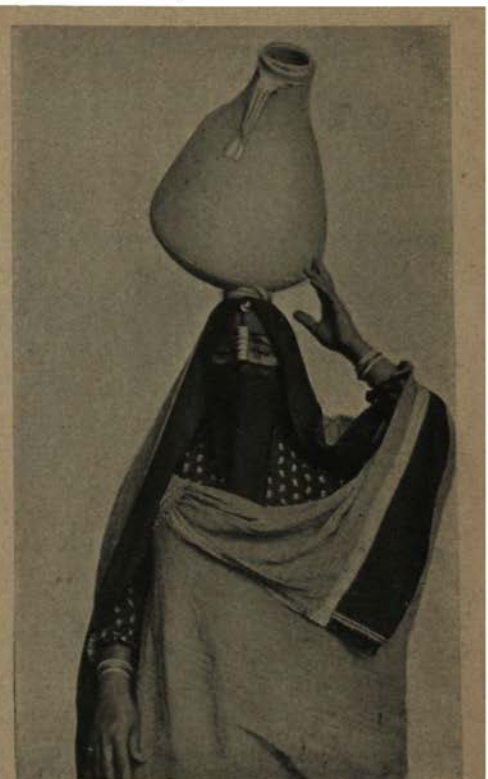


Photo by C. Lekegian & Co.

FIG. 189.—EGYPTIAN WOMAN
Wearing the yashmak, or face covering

Their modern descendants, the Kopts, have become Arabised in speech, but have retained their Christian religion, the belief in the "one nature" of Christ, which they have planted in Abyssinia. Being all educated, the Kopts are mostly clerks, scribes, and notaries, like many of their ancestors in Pharaonic times.

A great antiquity is claimed for the *Beja* people (Hadendowas, Bisharis, Ashrafs, Ababdehs and others), who may have been the Macrobii of Herodotus, but in any case have roamed the steppe as nomads, caravan escorts, or marauders from time out of mind. They are the "Fuzzy-wuzzies" of the British soldiers, who learned to respect their valour and fierce onrush during the fighting about Suakin in 1884–5. They are a handsome race

with regular European features, bronze or light chocolate colour, and long frizzly hair, the dressing of which occupies most of their leisure hours. This elaborate hair-dressing is quite an art, employing many professional coiffeurs, who draw out the long black ringlets, raising a central top-knot and plaiting the rest in small tresses with their ends unravelled. The whole is saturated with mutton fat, and then sprinkled, as a final touch, with various mineral powders in every colour of the rainbow. This is the correct "fuzzy-wuzzy" style, which is supposed to command the admiration of all their neighbours.

Photo by C. Lekegian & Co.

FIG. 190.—EGYPTIAN WOMAN
The same as Fig. 189, without the yashmak

The Somals, Gallas, and Masai

Their nearest neighbours are the predatory *Afar* tribes, through whom they are connected southwards with the great *Somal* and *Galla* nations. Both are of a fine Caucasic type, often with classic profile, though very variable owing both to Arab and Negro grafts on the original Hamitic stock. The hair is never woolly, but, like that of the Bejas, long and ringletty (Fig. 191), and sometimes straight; nose also straight and even aquiline; forehead finely rounded; eyes moderately large and rather deep-set: altogether true Caucasians despite their generally dark colour. The level of the Somal intelligence may be gauged from the

quaint notions they formed of the triangular operations conducted in their district in 1907. At first they could not understand the purport of the surveyor's work, and thought the leader of the party must be a general's magician. The angles that were called

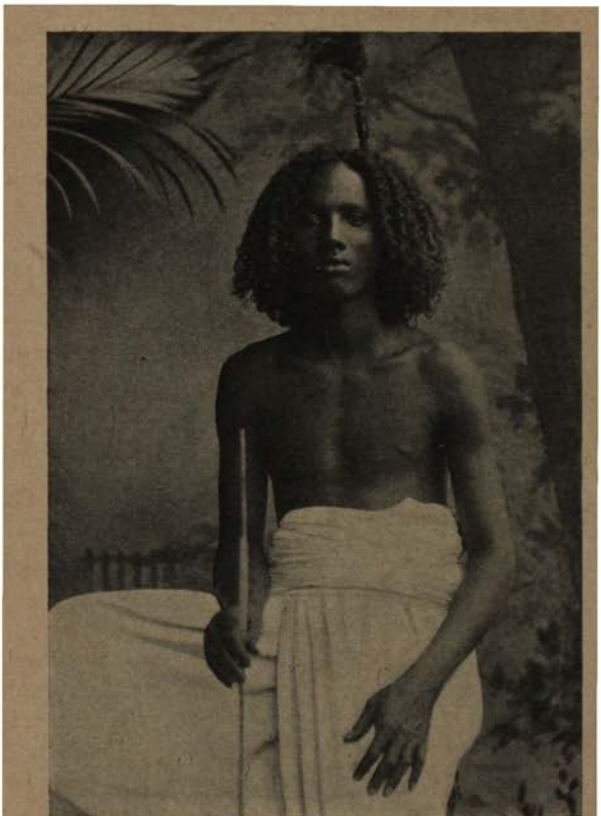


Photo by J. Russell & Sons, Crystal Palace, S.E.

FIG. 191.—SOMALI WARRIOR
Eastern Hamite, with characteristic ringletty hair

out during the night work they regarded as the numbers of the Mullah's men that would be killed in the next battle!

Most observers regard the Gallas, most numerous of all Hamites, as intellectually and even morally superior to the kindred Somals and Afars. They are credited by some with an original monotheism "disturbed by divers superstitions.'

The superstitions are certain; but the Supreme Deity with a large number of subordinate godlets rests on no solid proof. The characteristic feature of the Galla religion, which persists even under the outward Moslem and Christian professions, is the predominance of animistic over natural mythological concepts. A great part is played by bodiless spirits; even their animal and tree worship has its roots in animism, and the whole system may be described as a strange medley of pagan, Christian, and Mohammedan beliefs.

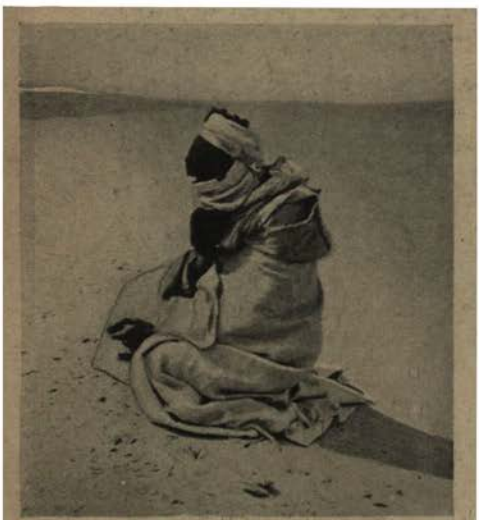


Photo by Mr. W. J. Harding King, in the collection of the Royal Geographical Society

FIG. 192.—A VEILED TUAREG EATING DATES
Nomad Berber of the Sahara

Similar beliefs, but even of a more marked Biblical character, prevail amongst the Masai nomads who were lately dominant on the plateau between Lake Victoria Nyanza and the Great Rift Valley. But they may have derived their strange notions about a kind of Jehovah, Cain and Abel, Abraham and the other patriarchs, from early contacts with the judaising Falashas of Abyssinia. During their flourishing period, the Masai, who are a remarkable blend of Hamitic and Negroid characters, were a terror to all the surrounding Bantu populations. Even so recently as 1891 a whole district on the slopes of Mount Kenia was found to be laid waste with burnt villages, decomposing bodies, and hapless groups of survivors, whose "men, women and children had been slaughtered indiscriminately; the children, being collected, were shut up in huts, which were afterwards burnt over them; the cattle had been seized, and the people's homes broken up and ruined" (Gedge). But an end has at last been put to all these chronic miseries by the firm establishment of orderly government throughout the British East African protectorates.

THE BERBERS: KABYLES, MOORS, AND TUAREGS

Of the Berbers or Western Hamites there are two main sections: the Kabyles and others, chiefly settled agriculturists, in Mauritania, and the Saharan Tuaregs, chiefly nomad herdsmen

Photo by Leroux

FIG. 193.—A ULED-NAÏL (BERBER TYPE)
Moslem Berber of Arab speech, South Algeria

and raiders, grouped in large confederacies such as the Beni-Mzab, the Askars (Azjars), the Ahaggars (Hoggars) the Kelowi, and the Awelimmiden. These are everywhere distinguished by the *litham* or veil, which is needed to protect them from the wind-blown sands of the desert, but has now acquired religious

significance. It is never laid aside, and to deprive a Tuareg of his litham would be equivalent to an enforced conversion from his present Moslem faith to some form of Christianity or paganism (Fig. 192). It has become a kind of totem, which, like

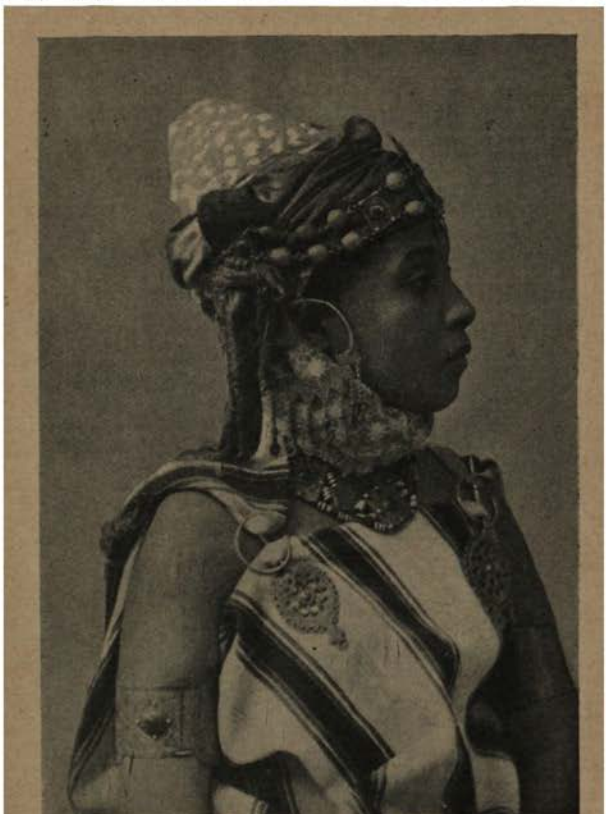


FIG. 194.—ALGERIAN WOMAN
Half-caste Arabo-Berber Moor

other totems, was originally a mere badge or mark of distinction, and has now become a quasi-deified sacred emblem.

In the Sahara the Tuaregs are generally full-blood Hamites; but the Mauritanian Berbers have become greatly mixed with Arab and other elements, while the *Moors* or *Moresques*, as the

native inhabitants of the towns are called, present such a complete blend of Hamites and Semites that no distinctions can any longer be drawn between the two. This mixed type, which also occurs amongst the Mzabs, the Uled-Naïls and others of the Biskra district on the Saharan frontier (Fig. 193) is magnificent, and the Tangier, Algerian, Tunisian and other Moors often present regular Caucasic features far finer than the average European (Figs. 186, 187, 194).

FIG. 195.—ALGERIAN WOMAN IN OUTDOOR DRESS
Being a Moslem, wears the yashmak

Berber and Arab Contrasts

Where distinctions can be made, as in the rural and steppe districts, the Berbers are found to be a much superior race to the Arabs in all social respects. The Arab remains above all a nomad stock-breeder, dwelling in tents on shifting camping-grounds, without house or hamlet; a good herdsman, but a bad

husbandman, and that only on compulsion. "The ploughshare and shame entered hand in hand into the family," says the national proverb. The Berber on the contrary loves the sheltering woodlands, tills the forest glades, settles in permanent homes, and often develops flourishing industries—woven fabrics, such as the fez and bornous, famous leather-work (morocco), and pottery preserving make and forms of the early Neolithic types. Arab society is feudal and theocratic, ruled by a despotic sheikh, while the Berber, with his Jema'a, or village assembly, and his *kanún*, or unwritten code, feels himself a freeman.

Photo by W. Ra

FIG. BOY OF ALGERIA

The Arab again is a fanatic, ever to be feared, because he blindly obeys the will of Allah, proclaimed by his prophets, marabouts, and Mahdis, and Senússíah brotherhoods. But the Berber, a born sceptic, looks askance at theological dogmas; an unconscious philosopher, he is far less of a fatalist than

[illegible] ith Allah countless afreets, jinns, and other [illegible] overnment of the world.

Nor is the Hamite himself altogether free from such old-time survivals. Amongst the Tuaregs the belief is still universal that below the surface the Sahara is everywhere peopled by a kind of supernatural beings who delight in playing mischievous pranks on wayfarers in the desert. They seize and pull down the camels' feet, causing them to sink in the soft sands; they gnaw off the roots of the desert plants, thus killing the scanty vegetation; on the approach of the thirsty traveller they drink up the waters of springs and wells; they even come to the surface and assume bodily forms to deceive and torment the living. All unexplained natural phenomena, such as the pillars of sand raised by the whirlwind, are referred to invisible agencies, and the mysterious droning heard on a still night in many parts of the wilderness is the voice of the jinns conversing among themselves.

The Tibus and Fezzanese

East of the Tuaregs the section of the Sahara traversed by the Tibesti highlands is occupied by the *Tibu* Hamites, who represent the ancient Garamantes, and were nearly all pagans till their conversion to Islam in the eighteenth century. Some still practise heathen rites openly, and amongst the Baeles of the Ennedi district, Yido, the native name of the Supreme Being, has not yet been dethroned by Allah. In this district a kind of *mana* or supernatural virtue is ascribed to the kúntok, a species of mottled stone of somewhat rare occurrence in Ennedi. During the prayers addressed to Yido this stone is sprinkled with flour and the blood of a sheep, and it then becomes a powerful talisman which secures for its owner the success of all his projects, and confusion to all his enemies. All wear amulets of some kind attached to various parts of the body, and think that ailments may be cured by drinking the water used for washing out Koranic texts wri[illegible]side of a cup. Similar texts kept in little leather bags [illegible]ther weapons more deadly, and also protect horses and camels from the evil eye.

Their half-Arabised Fezzanese cousins p[illegible]ith in the marabouts, who are more numerous and influe[illegible]ezzan than elsewhere. They are much employed as mag[illegible]art the machinations of the great demon Iblis (Satan) ar[illegible] other wicked jinns, common enemies of m[illegible]hom

Allah himself appears to be powerless. In the Timbuktu district the marabouts are replaced by the *Santons*, a sort of African Shamans, who employ music to work themselves into a state of ecstasy, in which they pretend to hold commune with the souls of departed Moslem saints. From these the Santons receive instructions as to the proper animals to be sacrificed for the recovery of the sick. Much depends on the worldly means of the patient, and while a hen or two will suffice for a poor man, a rich trader or planter may require a goat, a gazelle, or an ostrich, the remains being of course shared amongst the friends and Santons. So in Europe the poor man's *rheumatism* is the more costly *gout* of the wealthy patient.

The Semites

When the eastern branch of the primitive Caucasians passed across the Red Sea into Arabia (p. 312) they probably found that uninviting region uninhabited. At least the peninsula is not known to have been occupied by early man, by the men of the Old Stone Age. Hence the first arrivals from Africa may be regarded as here true aborigines, and Arabia has always been rightly looked upon as their primeval home. Here they acquired those marked physical and mental characters by which the Semitic race has always been distinguished, and from this centre of dispersion they sent out colonies all over South-west Asia in prehistoric times and later back to Africa—Himyarites or South Arabians to Abyssinia, Arabs proper to North Africa and the East Coast. That they were originally a pastoral people dwelling in tents, as on the central steppe land of Negd, and not husbandmen living in houses and towns, appears from the Assyro-Babylonian word *âlu* = "city," which at first meant a *tent*. *To go home* is literally *to go to one's tent*, while the Assyrian *êkallu* and Hebrew *êkal*, "palace," is a loan word borrowed from the non-Semitic Akkadian *ê-gal*, "great house."

As primarily constituted in Arabia, Asia Minor, Syria, Palestine, and Mesopotamia, the Semitic family comprised the following main groups:

South Arabians: Himyarites, Minaeans, Sabaeans; Abyssinians (Tigré, Amhara, Shoa). Speech the most archaic, and generally the best preserved of all the Semitic tongues; is the language of the Rock Inscriptions of South Arabia.

North Arabians: Arabs proper, the Ishmaelites of the Bible.

Speech also very old, ranking in this respect next to Himyaritic; is the language of the Koran, being the dialect of the Koreish tribe, of which Mohammed was a member, and spread with the spread of Islam from Morocco to Malaysia.

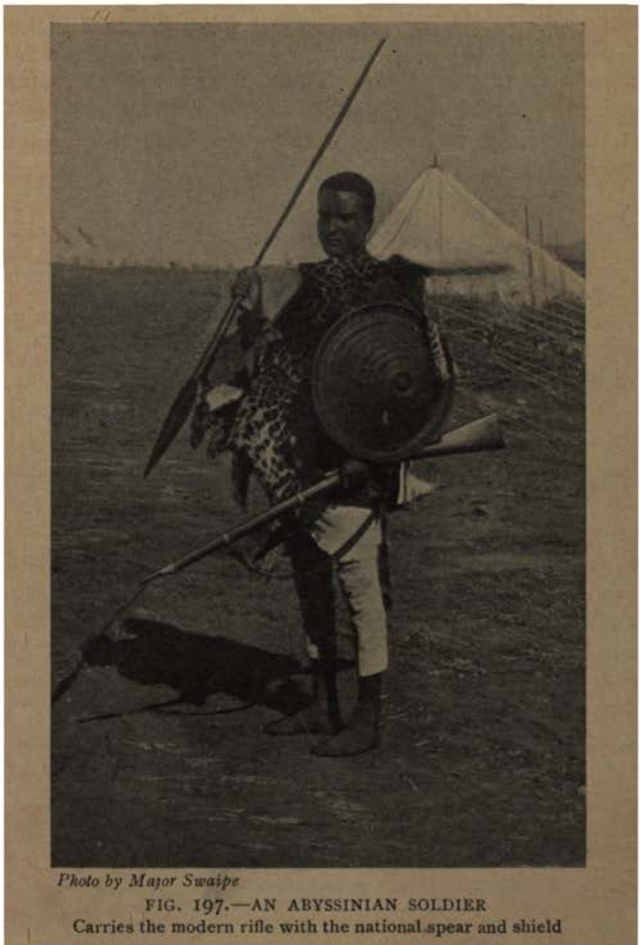


Photo by Major Swaipe

FIG. 197.—AN ABYSSINIAN SOLDIER
Carries the modern rifle with the national spear and shield

Assyrians: Early in Babylonia (about 2500 B.C.); later ranged up the Tigris to and beyond Nineveh. Speech the Semitic of the Cuneiform writings, mostly on brick tablets; is younger than Himyaritic and Koranic; extinct since about 600 B.C.

Armaeans and *Amorites:* Mesopotamia, Syria, parts of Palestine, Armenia, Asia Minor, and North-west Persia; intermediate between Assyrian and Canaanite. Speech Syro-Chaldean; long extinct in Syria, still current amongst a few so-called "Nestorians" or "Nazarenes" in Kurdistan and about Lake Urmia; was the language adopted by the Jews during the exile, in which parts of Daniel and some later Biblical works were composed, and was the language of Christ.

Canaanites: The Israelites (Jews or Hebrews) of Palestine, the Moabites, Philistines, Phœnicians, Carthaginians, etc. Speech relatively recent, but preserved in Holy Writ, some Phœnician monuments, and in Rabbinical form in Talmudic and other Hebrew writings.

Semitic is perhaps the most persistent of all forms of speech. The Assyrian of the Cuneiform documents differs, for instance, even less from modern Arabic than does English from Old High German or Gothic. The vowels change freely, but the consonants scarcely at all. They shift about according as they are "moved" by the vowels, but never alter their relative position to each other. The great feature of the system is its so-called *triliteralism*; that is to say, every root consists in theory of three consonants, which undergo endless modifications of form without ever disappearing or dropping out of their proper place. Thus *qatala*, he slew, may become *qâtil*, a slayer, *qutâl*, slain, *qitl* or *qutl*, slaughter, and so on; but *q t l* must always follow in this sequence to the end of time. The Himyaritic member of the family persists in Abyssinia, where the old Geez or liturgical form is represented by the modern and somewhat corrupt dialects still current in Tigré, Amhára, and Shoa. Elsewhere all the historical tongues above tabulated have been superseded by the Arabic of the Koran, which in various slightly modified forms is now the vernacular throughout North Africa, Egypt, Syria, Palestine, Arabia, and Mesopotamia.

The Arabs

The Arabs, who are now the dominant people in the Semitic world, have preserved the racial type almost in its full integrity. This type is essentially Caucasic in its main characters, being distinguished by perfectly regular and expressive features, fine oval face and long head, large and often aquiline nose depressed at the root,

small pointed chin, forehead straight and not very high, black almond-shaped eyes, glossy jet-black hair, rather full beard, skin pale white but easily bronzed by exposure, stature rather below the average European (5 ft. 4 or 5 in.). This type, which in the upper classes often assumes an almost ideal beauty, stands fully on a level with the highest European standard in all respects except the complexion, which is never florid or rose-tinted, but inclines rather to swarthy or darkish shades. Blue eyes and light brown hair are

Photo by W. Rau

FIG. 198.—ARAB GIRLS, CAIRO
The Cairo Arabs are all Moslems of Arabo-Koptic descent

never seen, although frequently met amongst the Hamitic Berbers (Figs. 196, 198).

Compared with the Aryan, the Semitic intellect may be described as less varied but more intense, a contrast due perhaps to their monotonous and almost changeless environment of yellow sands and blue skies, with a flora and a fauna limited to a few species confined mainly to oases and steppes which are encircled by the desert and everywhere present the same uniform aspect. Hence to the Semites we are indebted for little philosophy and science, but for much sublime poetry associated with many profound conceptions of a moral order, resulting in the three great monotheistic religions—the

Jewish, Christian, and Mohammedan. Expansion and progress are the dominant characteristics of the Aryan, concentration and immutability of the Semitic intellect, a special reservation having always to be made in favour of the Jews, most versatile perhaps of all peoples.

It is naturally assumed that the Arabs are the most orthodox of the Prophet's disciples. They are certainly orthodox enough in so far as they are of the *Sunni* sect, and not *Shiahs* ("Separatists," or "Schismatics") like their Persian neighbours. But they have not yet shaken off the old heathen beliefs in jinns and other invisible agencies infesting the rocks, caves, land, water, and the whole environment. Even pagan practices connected with tribal justice and social customs still flourish to a far greater extent than is commonly supposed. The Sinai Peninsula, again visited in 1906 for political purposes, was found to be sparsely peopled by bedouins or full-blood Arab nomads living in a very primitive state. The payment of "blood-money" is recognised as compensation for murder, and in its absence a "vendetta" is proclaimed by the relatives of the murdered man to the fifth generation. A person suspected of

Photo by Bonfils

FIG. 199.—SYRIAN GUIDE AND INTERPRETER
Fine Semitic features

crime is subjected to the severest ordeals by fire, water, or the dream. The tribal judge who chooses the fire-test places an iron pan on the flames until it is red-hot, then wipes it three times with his hand, and gives it to the accused to touch three times with his tongue. If marks of burning are shown he is pronounced guilty. The idea is that if he is guilty his tongue dries up from fear of being discovered, and so gets blistered, whereas if he is guiltless, the natural moisture of the tongue keeps it from injury. Under the water-test the judge sits with the accused and the public in a circle with a copper jug full of water placed in the centre. The jug is then made to appear to move round the circle by some

Photo by J. W. McLellan

FIG. 200.—SYRIAN PEASANT WOMEN
Are mostly Christians of Semitic stock and Arab speech

jugglery attributed to witchcraft or hypnotism. If the jug returns back to the judge the accused is guiltless; but if it stops opposite him he is condemned. The dream-test is like that of Pharaonic times; only it is the judge who sleeps and sees in a dream whether the accused be guilty or not. That the process should be open to abuse does not yet seem to have occurred to these primitive bedouins.

The Syrians, Druzes, Maronites, and Ansarieh

In Syria and Palestine the whole population has become Arabised in speech, and to some extent in religion. But the

majority in the large towns, and the *Maronites* of Mount Lebanon, have long been Christians of the Syrian rite. They possess a copious religious literature including a valuable version of the Scripture, and many prehistoric writings by St. Ephrem, John of Damascus, and others. Other small ethnical groups, such as the *Druzes* of Lebanon and the Hauran district beyond the Jordan, the *Ansarieh* of the mountain range named from them, the *Melkites* and some others, still linger on either as survivals from the old pagan and early Christian times, or as Moslem sectaries with secret rites and observances surrounded with much mystery. The occult tenets of the Ansarieh appear to be practised by many other small communities scattered over North Syria and Asia Minor. Their reputed founder, Barba Nasere, made the Godhead of Ali the basis of the system, and they also admit a Trinity, the Ain-Min-Sin, that is, Ali the Father, Mohammed the Son, and Salman-el-Farsi, the Holy Ghost, which with the use of wine in their secret feasts seems to show that this cult is a graft of the Shiah sect on some early form of Christianity. The Ansarieh prayers are described as "very beautiful and impressive, and there are many curious points

Photo by permission of the London Society for Promoting Christianity among the Jews

FIG. 201.—ALGERIAN JEWESS

analogous to freemasonry in connection with the initiation of a new member" (Theodore Bent).

The Jews

Most of the present Jewish inhabitants of Palestine probably descend from those of the great dispersion after the fall of Jerusalem (70 A.D.), joined later by refugees from Spain (fifteenth century), and by others recently from Russia. The physical characters are far from uniform, and a distinctly red type is spoken of which crops out almost everywhere, and has been traced back to early interminglings with the Amorites ("Red People"). One observer even asserts that there are all kinds of Jews—brown, white, dark, tall, short—so that there is no longer any question of a Jewish race, but only of a Jewish sect. Nevertheless certain marked features—large hooked nose, prominent watery eyes, thick pendulous under lip, rough frizzly lustreless hair—are sufficiently general to be regarded as racial traits. In some parts of Mauritania and Palestine many are distinctly handsome, without showing the characteristic Jewish features (Fig. 202).

FIG. 202.—WOMEN OF BETHLEHEM
Are all Semites of Arab speech

All allow that the Jews are endowed with the most varied qualities, as shown by the whole tenor of their checkered history. Originally pure nomads, the Israelites became excellent husbandmen after the settlement in Canaan, and since then they have given proof of the highest capacity for poetry, letters, erudition of all kinds, philosophy, finance, music, and diplomacy. The reputation of the mediaeval Arabs as restorers of learning is largely due to their wise tolerance of the enlightened Jewish communities in their midst. In late years the persecutions, especially in Russia and Rumania, have caused a fresh exodus, and flourishing agricultural settlements have been founded in Argentina and Palestine. Efforts have also been made to direct the current of migration to the British possessions in East Central Africa. The scattered Jewish communities were estimated in 1907 at about 9,500,000, of whom 8,500,000 are in Europe, 500,000 in Africa, 350,000 in Asia, and the rest in America and Australasia.

Photo by the American Colony, Bethlehem

FIG. 203.—A CHRISTIAN SYRIAN WOMAN OF BETHLEHEM IN FULL ATTIRE

Semite stock, Arab speech

The Gypsies

Although they are not strictly speaking Semites, but Hindus, the European Gypsies have this in common with the Jews, that they have successfully passed through a long period of dire persecutions, and are now

dispersed in small groups over a great part of the Aryan world. They are a strictly nomad people of undoubted Indian origin, who about 1000 A.D. began to move perhaps in several waves of migration from the Indus valley westwards through Irania, Asia Minor, Syria, and Egypt to Europe, where they first appeared about 1320 in Greece. The course of their wanderings can be followed through all these regions to the Levant, where they are called *Chinghiané*, a name identified with that of the Chinganes of the Lower Indus. From it are derived the Italian *Zingari*, the Spanish *Zincali*, and the German *Zigeuner*, and it is unquestionably the same word as *Sekané*, which their chief, calling himself "Duke of Little Egypt," declared to be the name of his people when he was summoned before the authorities of the Hanseatic Towns in 1417. In Scandinavia they were supposed to be "Tartars," and are so called; in Holland they are "Heathens"; in France "Bohemians," because the first bands reached Paris from Bohemia in 1427; in Spain there is the alternative "Gitanos," which is the same word as the English "Gypsies," that is, Egyptians, because they probably reached Spain and Britain *viâ* the Mediterranean from Egypt. Their own proper name is *Rom*, "Man," whence the *Romni* or *Romani* language, which is a degraded neo-Sanskritic tongue intermediate between Panjábi and Sindhi.

FIG. 204.—A JEWISH PRIEST

From Greece the Rom soon reached Wallachia in the present Rumania, whence took place the gradual dispersion over Europe

early in the fifteenth century. In recent years they have crossed the Atlantic, and Gypsy encampments are now familiar sights in some of the Eastern States of the Union; for wherever they wander they cling tenaciously to their old nomad habits, and also everywhere show the same tastes and follow the same pursuits of tinkers, horsedealers, strolling minstrels, prowlers about farmyards, just like their Indian ancestry. There are two physical types—Rom proper and Jat or Panjábi—which can best be studied in Rumania, where some are distinguished by crisp black hair, thick lips, and a very dark complexion, others by a fine profile, regular features, and a light olive complexion. In Rumania also some of the Hindu castes are still kept up, but elsewhere the classes became mixed, and all, so to say, "broke caste."

Now that the motor-car is driving them from the highways, fresh interest has been awakened in England for these restless nomads, and a new series of the *Journal of the Gypsy Lore Society* has been started (1907) for the purpose of rescuing from oblivion all that can still be preserved of their folklore, traditions, and social usages. In the first issue are contained some particulars of the shameful treatment to which they were subjected in mediaeval times by the civil authorities. The contemporary records teem with vindictive or contemptuous allusions to the "cartings and scourgings," the "brandings and hangings," with constant references to the daily occurrence of "Gipcyans, Gipsons, and Egyptians" being "taken and trust up like a rogue." Long accounts are also given of the elections of their "kings and queens," of their varied and often gorgeous costumes, and other particulars for which room cannot here be spared. But those interested in the subject should communicate with the Secretary of the *Gypsy Lore Society*, 6, Hope Place, Liverpool.

Note.—Although they have crossed the Atlantic it is a remarkable fact that no Gypsy has ever yet crossed the Irish Sea, and the "Insula Sanctorum" is as free from these wanderers as it is from snakes.

CHAPTER X

CAUCASIC DIVISION (continued)

Home and Westward spread of the Aryans (p. 335)—Table of the European Members of the Aryan Family (p. 336)—Universal Spread of the Aryan peoples (p. 337)—The Three Main Divisions of the European Aryans (p. 338) —Survival of Primitive African and Asiatic Beliefs in Europe (p. 339) —The Kelts (p. 343)—Characteristics of the Q-Kelts (p. 344)—Characteristics of the P-Kelts (p. 347)—The Itali (p. 349)—The Latin Nations: The French (p. 350)—The Spaniards (p. 354)—The Portuguese (p. 358)—The Italians (p. 360)—The Hellenes or Greeks (p. 368)—The Teutons (p. 371)—The "Northern Barbarians" (p. 373)—The Anglo-Saxons (p. 374)—The English (p. 378)—The Scotch (p. 381)—The Slavs and Lithuanians (p. 384)—The Russians (p. 388)—The Asiatic Aryans: Iranic and Indic Branches (p. 392) —The Armenians (p. 392)—The Kurds and Nestorians (p. 398)—Iranian and Hindu Contrasts (p. 402)—The Povindahs (p. 402)—Ali and the Shiahs (p. 403)—The Dravidian Aborigines (p. 405)—The Caucasic Polynesians and their Cosmogonies (p. 414)—The Micronesians (p. 426).

Home and Westward Spread of the Aryans

IT was seen (p. 310) that the first settlement of Europe was made by primitive Caucasians arriving from North Africa in company with the great southern fauna during the Stone Ages. But after the occupation these early Eurafricans were subjected to repeated invasions of peoples of Aryan speech from the Eurasian steppe lands, by whom they had already been almost completely Aryanised in language and general culture probably about the close of the Neolithic period. This Aryanising of the Eurafrican aborigines, a process by which they were, so to say, transformed to *Eurasians*, is the one great factor which outweighs all others in the ethnological history of the European peoples, one might say, of the whole human family. But this far-reaching event took place in remote prehistoric times and under unknown conditions which cannot now

be recovered. Hence it is not surprising that the process has been subject to all kinds of speculations, and, in fact, that the questions connected with the origin, primeval home, and early migrations of the proto-Aryans still remain topics of angry discussion amongst ethnologists. Here it must suffice to conclude with Schrader that the immigrants came as conquerors at long intervals in successive waves of migration from the Eurasian steppe between the Carpathians and the Pamir, that they overran nearly the whole of Europe except Iberia (Spain), and imposed their language on the Eurafrican aborigines, with whom they became merged and eventually submerged, thus forming one of the chief constituent elements of the present mixed European populations. These populations are grouped in several great divisions which originally corresponded with the various Aryan languages spoken by them; but the correspondence has been greatly disturbed by the political movements of the historic period, by which whole nations have lost their primitive Aryan or non-Aryan speech and been forced to adopt that of their conquerors. Thus the Ligurians of Italy, the Kelts of Gaul, and the Iberians of Spain (all but the Basques) now speak neo-Latin languages imposed upon them by their Roman masters. So in Pannonia the Ugro-Finnish Magyar has ousted the Keltic or Teutonic, while large tracts in Central and North Europe (Elbe basin, Pomerania, Prussia) have been Teutonised, as have also the British Isles.

Table of the European Members of the Aryan Family

These great changes have to be borne in mind, in order to understand how little importance can now be attached to language as a racial test. Still it is useful to form some idea of the different branches of the linguistic Aryan family which were originally adopted by the Eurafrican natives. Various schemes have been proposed, for here everything is uncertain. But the following table will perhaps be found to come nearest to the actual facts, and also convey some rough idea of the order in which the migratory movements took place:—

Kelts:

1. Q-Kelts: Irish, Erse, Manx;
2. P-Kelts: Gauls, Welsh, Cornish Bretons.
   Bohemia, Helvetia, Gaul, British Isles.

ITALI:

Latins, Oscans, Umbrians.
Italy, Sicily, Sardinia, Corsica.

HELLENES (Greeks):

Æolians, Dorians, Ionians, Epiri.
Greece, Albania, Illyria, Ionia.

TEUTONS:

1. Goths, Low Germans, Dutch, Frisians, English, Norse;
2. High Germans: Alsatians, Swiss, Austrians.

Germany, Netherlands, Scandinavia, England, Lothians.

SLAVS:

1. Russians, Poles, Bohemians;
2. Servians, Croatians, Bulgarians.

Russia, Poland, Bohemia, Balkan Peninsula.

LETTO-LITHUANIANS:

1. Letts;
2. Lithuanians.

Kourland, Livonia, Kovno.

UNIVERSAL SPREAD OF THE ARYAN PEOPLES

For long ages, that is, throughout the early historic period, the relations so far established remained undisturbed except by *internal* commotions. But about the break up of the Western Empire the Mongoloid populations began to move westwards from the Asiatic steppe lands. Attila with his fierce Huns was followed by Avars, Magyars, Bulgars and many other Ugro-Finnish hordes from the Ural and Volga regions. Then after long intervals came the last great Finno-Turki invasions under the successors of Jenghis-Khan—Kazan, Nogai and other Tatars up the Volga, Osmanli Turks in the Balkan Peninsula (p. 176), until at times the whole of East Europe threatened to become a permanent section of the Mongol domain. But the danger was averted by the rise and gradual expansion of the eastern Slavs in Russia, the Caucasus, Western Turkestan, and throughout Siberia.

After the discovery of the New World this eastern spread of peoples of Aryan speech was accompanied by a still more extensive western expansion which has secured to the western Aryans the

whole of America, large sections of South and North Africa, Australia, Tasmania and New Zealand, in fact all the extra-tropical lands suitable for colonisation and settlement by Europeans. This represents fully two-thirds of the habitable world, and is the best reply to those who have in late years given expression to gloomy forebodings regarding the ultimate fate of the Aryan-speaking Caucasic races. The "yellow scare" may be dismissed with the reflection that the Caucasian peoples, who have inherited or acquired such a large share of the earth's surface, besides the absolute dominion of the high seas, are not destined to be submerged by any conceivable combination of the other divisions, still less by the Mongol alone.

The Three Main Divisions of the European Aryans

But from this rapid survey it is obvious that the Aryanised Europeans are a composite people, who within certain broad limits present a considerable range of physical characters. Dr. W. Z. Ripley aptly remarks that, "instead of a single European type, there is indubitable evidence of at least three distinct races, each possessed of a history of its own, and each contributing something to the common product as we see it to-day." Others speak of more, as many even as six different groups; but Ripley's three ethnical zones seem to cover the whole ground with sufficient precision. They are briefly specified at p. 25, and may here be more fully described:

1. The tall, fair, long-headed, blue-eyed northern type commonly identified by the Germans with the race represented by the human remains from the old graves ("Reihengräber"), that is, the Germanic, which is Linné's *Homo europaeus*, and Ripley's *Teutonic*, because the whole combination of characters "accords exactly with the descriptions handed down to us by the ancients. Such were the Goths, Ostrogoths, Visigoths, Vandals, Lombards (Longobardi), together with the Danes, Norsemen, Saxons. . . . History is thus corroborated by natural science." The type still exists in Scandinavia, North Germany, and in almost ideal perfection amongst the blue-eyed, golden-haired, rosy-cheeked children of the middle and upper classes in England. It was the type of those beautiful Anglo-Saxon slaves in the Roman market, of whom Pope Gregory the Great remarked that, were they Christians, they would not be *Angles* but *Angels*.

2. The central zone of short medium-sized round-heads, with many shades of brown hair, grey-brown or hazel eyes, and average stature (5 ft. 6. in.). They are the Kelts or Kelto-Slavs of French writers, the Ligurians or Arvernians of Beddoe, and the *Homo alpinus* of Ripley, so called for want of a better name. Although well represented by the Swiss and Tyrolese these short-headed brunettes are by no means confined to the Alpine uplands, but range from Brittany across France and South Germany into the low-lying plains of Poland and Russia. Most Slavs are now of this type, which de Lapouge and some other observers of the pessimist school think is slowly encroaching on the nobler *Homo europaeus.*

3. The *Mediterranean* or southern zone of dark, pale or olive long-heads, rather undersized (5 ft. 4 to 5 in.), with shapely figure, very bright black eyes, regular and often quite handsome features, long black and crisp or even ringletty hair, sparse beard, quick and intelligent expression. This is the primitive Eurafrican element somewhat modified by intruding Aryans in Spain, Italy, South France, Corsica, Sardinia, Sicily, and Greece; called Iberians and Silurians, or even Picts by some English writers, and identified by others with the primitive Iberians, Ligurians, and Pelasgians of the three southern peninsulas (Spain, Italy, Greece), but by Ripley grouped together as *Mediterraneans.*

Survival of Primitive African and Asiatic Beliefs in Europe

Surprise is often expressed not merely at the extent but also at the great variety of primitive beliefs and superstitions which still everywhere persist beneath the thin veneer of Christianity amongst these European populations. But the explanation is afforded by the intermingling of African and Asiatic elements due to the spread of Aryan influences all over Europe. The original African notions were not effaced—they never are—but blended together with the fresh imports from Asia, thus producing the extraordinary diversity of primitive ideas that still hold their ground amongst all European peoples. A striking case in point is the devotion paid by the Indian Doms, probably the progenitors of our Gypsies, to their patroness of thieves, Sansári Mai, to whom they pray in a low voice that a dark night may cloak their designs,

and the gang escape detection. So the Roman thieves too had their goddess, Laverna, to whom Horace tells us they also prayed in a whisper, asking her to spread the night over their evil-doings and cast a cloud over their crimes (*Ep.* i. 16). The parallelism could not be closer.

It seems probable that the strange beliefs associated with the were-wolf and vampire superstitions came both from Asia and Africa. In Senaar, East Sudan, the wizards can change themselves at night into hyænas and hippopotami, which roam about seeking to destroy their enemies. They hold cannibal feasts in the woods, and during the day resume their human form, but are still dangerous, since a glance suffices to wither the limbs, the heart, or the entrails of their victims, who thus perish in the most horrible torments. So in Mindanao, Philippine Archipelago, the *balbal*, a huge night-bird, whose screech is heard after sunset, is really a human being who takes this shape to devour dead bodies. This is a sort of vampire which is imported from the Far East, and must be regarded as the prototype of the European vampire, a nocturnal demon or the soul of a dead man, who leaves his buried corpse to suck the blood of the living. The only difference is that the balbal preys on the dead, the vampire on living creatures.

Human sacrifices are not known to have been offered by the African Hamites, but they were prevalent amongst the Aryanised Europeans, hence we may suppose that the practice came in with the Aryan immigrants from the east. This is rendered the more probable since the Norsemen were addicted to the custom, although Scandinavia was uninhabited when first occupied by them; hence they must have brought the observance with them from Asia. We read how Hákon when fighting against the Vikings (985 A.D.) offered his own son to obtain the aid of the goddess Thorgerd; in Denmark ninety-nine men were immolated at the great gathering which took place every nine years; in Sweden one of the early kings offered up nine of his sons to Odin to obtain long life for himself; and in the island of Gotland they sacrificed their sons and daughters to obtain the favour of the local deities. Human sacrifices were very common amongst the Gauls and the Slavs, and in Rome old people were called *depontani* because they were thrown from the bridge (pons) to appease the angry river-god offended by this intrusion on his watery domain.

In Torres Strait the natives make little wooden or wax effigies

which are treated in various ways for nefarious magic, being first named after the persons to be operated upon. Then if the magician pulls an arm or leg off the effigy, the victim feels sore in those parts, falls ill and dies in great pain; but should the limb be replaced he recovers. So in Rossshire they make a rudely shaped clay image, the so-called *corp creah*, of the person whose death is desired. It is stuck all over with pins and thorns and placed in a stream, and as it gets worn away by the action of the water, the victim also wastes away, and the more pins that are stuck in the more acute is his agony. But if it is to be a lingering death, care is taken not to stick the pins in the vital region of the heart. It is a very old practice referred to by King James I., who says in his *Demonology* that "the devil teacheth how to make pictures of wax or clay, that by roasting thereof the persons that they bear the name of may be continually melted or dried away by continual sickness." The process was exactly the same in Rome as

FIG. 205.—GERMAN PEASANT, BAVARIA
Heavy, dull, and superstitious

described by contemporary writers, and is known to have been tried by Princess (afterwards Queen) Caroline against the Prince Regent.

This almost universal belief explains why a wizard wishing to operate on some particular person, desires to get hold of some portion of his body, or something actually connected with him. In some parts of England a girl forsaken by her lover is advised to get a lock of his hair and boil it; whilst it is simmering in the pot he will have no rest. In certain German districts the hair-clippings and the nail-parings, as well as broken bits of teeth, are buried beneath the elder-tree growing in the courtyard, or are burnt or carefully hidden for fear of the witches. This is the origin of the dread of the elder-tree still so prevalent in parts of England, and only quite recently this writer had to have one growing in his front garden cut down to oblige a neighbour, who objected to its presence but could not tell why. Even in far-off Patagonia the natives burn the hair brushed from their heads and all the nail-parings, believing that they may be bewitched by any one getting hold of such things.

Widespread in Germany, a great stronghold of the old ideas (Fig. 205), is the belief that if a sod on which a man has trodden be taken up and dried behind the hearth or oven, he will wither up with it, or at least his foot will shrivel up. He will be lamed or even killed by sticking his footprint with nails—coffin-nails are the best—or broken glass. In Germany and Denmark also no portion of a survivor's clothing must on any account be put upon a corpse, else the owner will languish away as it moulders in the grave. To hang rags from the clothing of a dead man upon a vine is sure to make it barren, while on the other hand great virtue and saving grace are everywhere attributed to the clothes and other relics of Christian, Moslem, and Buddhist saints. Hence the custom of throwing pins into wells, of tying rags on bushes and trees, of driving nails into trees and stocks, of throwing stones and sticks on cairns, and similar practices throughout Europe and Asia, where they seem to have originated. In the British Isles the sanctity of the well or bush was utilised by the early preachers and recluses, who took up their abode in the vicinity. Thus it was that the wells or trees were called after certain saints and healing powers credited to the trees, while the holiness and efficacy of the wells dated in most cases, if not all, from pre-Christian pagan times

(A. C. Haddon). But this must suffice on a fascinating subject with which it would be easy to fill volumes.

The Kelts

At the head of our Aryan table (p. 336) stand the Kelts, for they were presumably the first to break away from the parent stem and move westwards. Hence it is that they are now found on the uttermost confines of the European seaboard, the "fringe of the melancholy ocean." From time out of mind they were divided, as they still are, into two main sections, which are now distinguished as those of the Q- and P-Kelts, from the fact that one branch has preserved the original *q* or *k* which the other has changed to *p* or *b*. Thus the Q-Kelts still say *ken* = head, crest, as in *Kinsale*, the "Old head," while the P-Kelts say *pen* or *ben*, as in the *Pennine*, "White-head" range, Derbyshire, *Penrhyn*, *Ben-Nevis*, etc. So in the same way the Irish *mac* = son, as in MacManus, MacDonnell, becomes *map*, *ap*, *p* in Welsh, as in *Mapes*, *Ap-Thomas*, *Price* (P-rhys).

Being the elder branch the Q's arrived first, but were soon followed by the P's along the same route up the Danube over the Alps into Italy, and into Central and West Europe to the British Isles. Their presence in Italy (*Gallia Cisalpina*) is evidenced by the P name of the *A-pen-nines*, which is the same word as the Derbyshire *Pennines* (see above), and could have been given to the great Italian range only by a people of P-Keltic speech. The P's appear to have never reached Ireland, which is the main western home of the Q's. But the Kelts in general everywhere intermingled with their dolmen-building Eurafrican precursors, thus constituting the present Ibero-Keltic (or Picto-Keltic?) substratum of the British populations. In this connection it should be noted that the *Scots*, first heard of as allies of the Picts against the Romans, and later as their rivals for the supremacy in North Britain, were a branch of the Q's, who brought this name with them from the north of Ireland. At that time Hibernia was often called Scotia, and when the Picts were crushed by the Scots, who thus extended their name to the whole of North Britain, Ireland was called *Scotia Major* in contradistinction to the *Scotia Minor* which is now simply *Scotland*.

Characteristics of the Q-Kelts

As the Q-Kelts supplanted their Iberian predecessors in Ireland, so they have themselves been supplanted, or at least Anglicised, by the English intruders. In 1901 their mother-tongue was still spoken only by 640,000, all confined to the western parts between Kerry and Donegal. Hence the great bulk of the population must now be described rather as Anglo-Irish than Ibero-Kelts or Gaels. Nevertheless the national temperament largely persists, and despite the great change that has come over the people, since the terrible

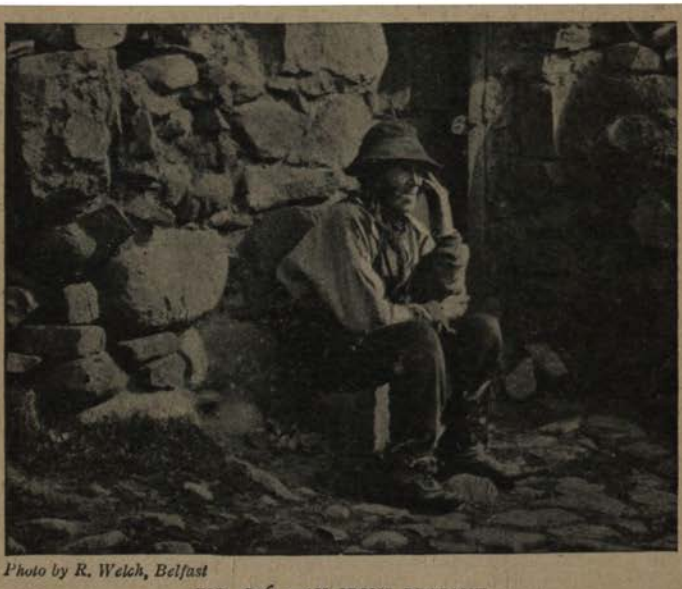


Photo by R. Welch, Belfast

FIG. 206.—AN IRISH PEASANT
At his cabin door. Mourne Mountains, co. Down

famine of 1845-6, the quick-witted and light-hearted Irishman can still be easily distinguished from the more collected and less outwardly demonstrative Englishman. This is particularly the case in county Cork, in Limerick and the other southern and western districts where the strain of British blood is less apparent. It is noteworthy that in some of these districts the physical characters show to the best advantage. Thus in parts of Connemara the natives are almost of gigantic stature with shapely limbs and strong muscular development. The "Tipperary boys" also, if not quite

so tall, are no less robust, and are distinguished by a certain unstudied grace and buoyant action. Comparative measurements made in the different universities show that the young men of Trinity College, Dublin, do not yield in stature or vigour to those of Oxford, Cambridge, Glasgow, or Edinburgh, and it would be difficult elsewhere to match the Irish Constabulary, recruited from every part of the country, for fine proportions, elastic movements, and military bearing. The Irish women of the middle and upper

Photo by W. S. Campbell

FIG. 207.—AN IRISH PEASANT-WOMAN

classes are also unsurpassed for physical beauty, complexion, and animation, while the peasant women in their graceful hooded cloaks present a dignified appearance greatly superior to that of their commonplace Anglo-Saxon sisters.

It is scarcely fair to taunt the Irish with a certain obsequious demeanour and outwardly servile air, for that is the result of long oppression and has now almost disappeared, while the peasantry, despite their poor condition, still retain a manly spirit beneath it all. Their natural courage, in which they yield to none, is unquestioned, and they also possess other excellent qualities, such as unaffected

hospitality, and a genuine affection for all the members of a very wide family circle, as shown by the generous remittances from their exiled relatives in the United States and Canada.

Other commendable traits are the ready response they give to kind words and fair treatment, while deeply resenting wrongs, and a love of letters inherited from the old times when the schools of Erin were frequented by scholars from all parts of Europe. Hence even during the days of religious persecution they still eagerly attended the open-air "hedge-schools" so long as primary education was interdicted. "The Irish," writes an observant Frenchman, "are vehement in their language, ardent in attack, and smart in repartee. They excel in flights of fancy, and readily find a word to sum up a situation. They are, in fact, born orators, and a greater number of truly eloquent speakers have arisen amongst them than in England. Their writers possess no less fluency than their talkers, and the Irish newspapers are written with a persuasiveness which we look for in vain elsewhere."

In the Highlands the Q-Kelts (Scots) absorbed the Picts (p. 343), and to the fusion, combined with clannish institutions maintained for long generations, may be due the marked differences in the mental disposition of the Irish and Scotch Gaels. There are also other elements, such as the Scandinavians and the Caledonians whom Tacitus supposed to be Teutons, which may account for much. In any case the Highlanders are now nearly all Anglicised in speech, and in 1901 not more than 230,000 still spoke the old mother-tongue. Thanks to the poets and novelists, a halo of romance surrounds the "children of the mist," who are often regarded from a distance as endowed with all the virtues of humanity. That they possess some noble qualities—courage, loyalty to their chiefs, and unselfish attachment to their near and remote relatives—cannot be questioned. In reality, however, they were throughout the historic period little better than wild herdsmen and cattle-lifters in perpetual warfare with their neighbours, and raiders across the borders. And now they have turned "theologians" of an extremely acrid type, so that the sour teachings of Calvin and Knox are scarcely sour enough for them. The result is that "unamiable and uncongenial" is not too harsh a verdict, and all these traits sufficiently explain the feeling of deep-rooted animosity entertained towards them by most of their Lowland neighbours.

Characteristics of the P-Kelts

Great differences, but of another order, also exist between the Irish Q-Kelts and the Welsh P-Kelts, and these differences, which are both physical and moral, are commonly attributed to the Silurian, that is, the Iberian, element forming the substratum of the Welsh constitution. Perhaps enthusiasm, "super-exaltation," is the dominant note in the Welsh character, as it largely is in that of their possibly remote kinsmen, the Hamitic Berbers of Mauritania. This trait is well seen in the difficulty you find in getting a Welshman to

Photo by J. W. McLellan

FIG. 208.—A GROUP OF WELSH PEOPLE

look facts straight in the face. While you are discussing a point in what he would call a cold-blooded sort of way, he is all on tenter-hooks, either dreaming of the past glories of his native land, or ready to fall into hysterics at the next revivalist meeting. There never was a bard equal to Taliesin, on whose grave at the base of Plynlimmon, if any one sleep "he will arise either a poet or a madman." There never was a language equal to Kymric, which was spoken in Paradise, but which also, thanks to this national sentiment, has been well preserved, and is still (1901) spoken by about 930,000

in all parts of the Principality. There never were, they might add, such local disturbances for next to nothing as the so-called Rebecca riots of 1843, when bands of men disguised as women ("Rebecca and her Daughters") overran the country, and waged fierce war upon turnpike toll-collectors! Being inclined to mysticism, passionately fond of controversy, and impatient of teachings imposed by the Sassenach, the whole nation naturally rejected the episcopalian doctrines of the English Church, and are nearly all dissenters, chiefly Methodists, Baptists, and Calvinists. The Welsh are both a poetic and a musical people, excellent singers and instrumentalists, as seen at the periodical *eisteddfodau*, where the victorious bards, musicians, and vocalists are still often crowned in the name of the national hero, King Arthur, who was supposed to have himself founded and presided at similar gatherings.

Photo by Prof. Petrucci

FIG. 209.—BRETON MAN AND WOMAN
P-Kelts akin to the Welsh

Like their Welsh kinsmen, the Bretons, who still speak a P-Keltic dialect, are enthusiasts, dreamers, and mystics. Dr. Bodichon, himself a Breton, describes those of full blood as of a palish yellow skin, with black or brown eyes, squat build, black hair and thick skull. "Like the Kabyle, he is obstinate and persistent, and his voice has the same intonation," another strong suggestion of North African origin. But there are several varieties, and the different groups show no love for each other, as appears from such uncomplimentary expressions as "A thief like a Léonard!"; "a traitor like a Trégorrois!"; "a blockhead like a Vannetais!"; "a brute like a Cornouaillais!" (Fig. 209).

"The Bretons," says Michelet, "are not much French, but very much Gauls," who were also P-Kelts, and this is so far true that beneath their Christian professions old heathen customs still survive, and one district in the province of Léonais is even now called the "land of pagans." Here wells and large trees remain objects of veneration, and the mistletoe continues to be a sort of magic charm. The old shrines have been converted into chapels, but the old gods survive under other names. "Our Lady of Hatred," patroness of a chapel near Tréguier, represents a ferocious Keltic goddess whom women daily invoke to destroy a detested husband, as children do for the death of aged parents. Young people still dance around the dolmens; married couples touch them to secure a happy progeny; the devout peasant crosses himself as he passes any of the numerous old cairns; and the great mound near Carnac is visited by sailors' wives to pray for their husbands' safe return. Food offerings were formerly placed upon the dolmens, until the priests declared that the devil alone could profit by such offerings, and since then many of these structures have become objects of superstitious fear instead of veneration. But love and human nature still survive, and the ties of kindred are as strong and elastic as formerly among the Highland clansmen.

The Itali

There are curious contacts of the early Kelts with the *Itali*, which would seem to show that these branched off from the Aryan stem next after the Kelts. On entering Italy they soon united with the primitive Eurafrican Ligurians, and later absorbed the long-extinct *Etruscans* of the present province of Tuscany. The Itali themselves formed three main prehistoric groups—*Umbrians* in the north (the present Emilia and Umbria), *Latins* in the centre (Latium), and *Oscans* in the South (Naples and Sicily), each speaking a most marked variety of the original Italic mother-tongue. But with the spread of the Roman arms (the Romans were Latins), all were absorbed by the Latin variety, which still lives in its modern progeny—Italian, Spanish, Portuguese, Langue d'Oc (South French), Langue d'Oïl (North or Standard French), Rumanian, Walloon of Belgium, Rumansch or Ladin and Vaudois of Switzerland. Thus half of Europe has been Latinised, while the different nationalities still retain their distinctive physical and mental characters. The

Romans gained no firm footing in Britain, which they held by military tenure, living in *castra* (fortified encampments) more than in towns, and disappearing on the first summons (410 A.D.) to come to the rescue of the Western Empire, sorely pressed by the northern barbarians, and later by Attila's devastating hordes.

The Latin Nations: The French

Of the modern Romanised nations by far the most important are the French, Spaniards, Portuguese, and Italians, and of these the French may claim the supremacy in political and social respects, at least during the last three centuries. This pre-eminence is mainly due to the gradual decline of Spain after the destruction of the Armada (1588), to the failure of Italy to establish her political unity until quite recent times (1870), and to the fusion of the French mediæval states in a single powerful monarchy in the fifteenth century.

After the Roman Conquest, the ancient Gauls, who, as above seen, were P-Kelts, became thoroughly Latinised in speech and general culture, and a complete fusion took place between the aboriginal populations and the Italian colonists, so that the people as a whole could now be called Gallo-Romans. Apart from the Italian factor, the constituent elements of these Gallo-Romans were much the same as those of the British peoples, but differed in their distribution and relative proportions. Thus the Iberians (Aquitani, Pictones, and later Vascones), who may be identified with the Neolithic long-heads, do not appear ever to have ranged much farther north than Brittany, and were Aryanised in pre-Roman times by P-speaking Kelts everywhere north of the Garonne. The prehistoric Teutons again, who had advanced in early times beyond the Rhine into the present Belgium, were mainly confined to the northern provinces (*Gallia Belgica*). Even the historic Teutons, chiefly Franks and Burgundians, penetrated little beyond the Seine in the north and the present Burgundy in the east, while the Vandals, Visigoths and a few others passed rapidly through to Iberia beyond the Pyrenees. The Burgundians survive only in the geographic expression *Burgundy*, and the Franks in the national names *France* and *French*. But in adopting these names the people did not become Germans but remained substantially Gallo-Romans, as they are to this day. Complete uniformity, however, has not yet been established, since

Photo by Neurdin Frères

FIG. 210.—BELGIAN WORK-WOMEN

In Belgium the dog is the beast of burden of the lower classes and petty dealers

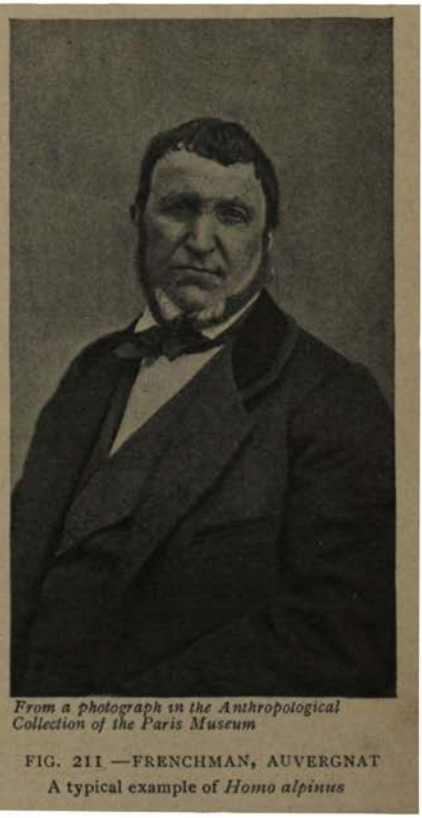
there are two very marked sections that have hitherto persisted in full vigour, and are only now being slowly merged in one homogeneous nationality. These are the more numerous and more progressive northern and central populations, who speak the *langue d'oïl*, or standard French language, and the southerners, who speak the *langue d'oc* and are now mainly confined to the rural districts in Languedoc (Limousin and Provence). It may be explained that *oc* and *oïl* are corrupt forms of the Latin affirmatives *hoc* and *hoc-illud*, and that the *oc* was the language of the *Troubadours*, more akin to Catalan and Italian, and *oïl* that of the *Trouvères*, more akin to the Walloon of Belgium and the Norman-French of Normandy and for a time of the upper classes in England. The very form of these two typical words gives us an insight into the different character of the respective languages. Thus the open and full-sounding *troubadour* answers to the sonorous Italian *trovatore*, while the shortened *trouvère* suggests the enormous extent of phonetic decay in the northern dialect, which, for instance, has reduced the southern *catena* to *chaîne* (chain).

The two sections also display striking differences in their physical characters and mental qualities. Thus tall stature, fair or light-brown colour, blue or grey eyes, light-brown and even fair hair, prevail, as might be expected, in the north, these being traits common alike to the prehistoric Belgae, the Franks of the Merovingian and Carlovingian empires, and Rollo's Norsemen. With these are contrasted the southern peoples of the Mediterranean zone with short stature, olive-brown skin, dark brown or black eyes and hair. Both have long heads, but between the two lies the central (Ripley's Alpine) zone of short heads, as elsewhere explained (pp. 25 and 338).

The tendency towards uniformity has proceeded much more rapidly in the urban than in the rural districts. Hence the citizens of Paris, Lyons, Bordeaux, Marseilles and other large towns present fewer and far less striking differences than the inhabitants of the old historical provinces. It is in these provinces that are still distinguished the loquacious and mendacious Gascon, the pliant and versatile Basque who can turn his hands to anything, the slow and wary Norman, the dreamy and fanatical Breton, the quick and enterprising Burgundian, and the bright, intelligent, and more even-tempered native of Touraine. The last mentioned may be taken as the typical Frenchman, occupying the heart of the land, and

holding, as it were, the balance between all the surrounding elements.

Taken as a whole the modern Frenchman stands somewhat intermediate between the southern and northern peoples, less steadfast than the Teuton, more energetic than the Italian, less personally independent than the Briton. The moral sentiment is also somewhat defective, as seen in the love of show and glory which is certainly stronger than the sense of duty, although in recent years there seems to be an improvement in this respect. On the other hand the artistic feeling, good taste and tact, are highly developed, as seen in the unaffected horror of *gaucherie* or clownishness. The purely intellectual qualities are unquestionably far above the average, as reflected in the scientific and literary work of the nation, and in the cultivated language which within certain limits is almost an ideally perfect instrument of human thought, although still suffering from the enfeebling effects of the drawing-room and academic refinements of Bourbon times. The French excel also in conversational powers, and in all matters pertaining to etiquette and the social amenities where brilliancy and *esprit* find freer scope than the more solid qualities of the reasoning faculty. It is noteworthy that France has produced no really pre-eminent poet and but few leaders of thought, such as Rabelais, Descartes, and Pascal (and even he was wrecked on the shoals of religious polemics), whereas epigrammatists, essayists, writers of memoirs



From a photograph in the Anthropological Collection of the Paris Museum

FIG. 211.—FRENCHMAN, AUVERGNAT
A typical example of *Homo alpinus*

and correspondence, chemists, astronomers, and pure mathematicians abound.

With more outward polish, French culture as a whole penetrates perhaps less deeply through the social strata than does the refinement of the English cultured classes. At the same time the substantial qualities of patience, economy, and love of labour cannot be denied to the French peasantry, who thus act as a counterpoise to the extravagance and frivolity of urban life. By hoarding their small savings, and by domestic thrift verging on the sordid, they have made France one of the richest countries in the world, better able than most others to survive tremendous catastrophes and rise buoyantly above apparently overwhelming disasters. Thanks to these qualities, combined with a pronounced military spirit and love of conquest, the French people have played a leading part in the world's history since remote times, and have become an almost necessary factor in the general progress of mankind (Keane's *Man, Past and Present*).

The Spaniards

Few lands have been subject to greater ethnical vicissitudes, changes, shiftings, absorptions and assimilations of heterogeneous elements, dislocations and reformations of whole populations, than the Iberian Peninsula. First came the Eurafricans during the early and later Stone Ages, as shown by the remains, or at least the works of primitive man found in many districts. Then followed, also from North Africa, the people who were known to the ancients as Iberians, gave their name to the whole region, were dolmen-builders, and during the Neolithic period sent colonies northwards to Gaul, Britain, and Scandinavia. Before the close of the same period the Kelts, moving southwards from Gaul, crossed the Pyrenees, formed alliances with their predecessors, and eventually united with them as the Keltiberians of the classic writers. The next arrivals were the Phoenicians and the kindred Carthaginians, who founded Carthagena, Cadiz, and several other flourishing seaports round the seaboard, and worked the rich silver and copper mines in the southern districts. In due course the Carthaginians spread their power and influence over a great part of the interior, and the consequence was that the Romans, looking on the country now called Hispania as an integral part of the Carthaginian empire, invaded and conquered it during the Second Punic War.

Then the Iberians, like the Gauls, became assimilated in speech and culture to their Roman masters, all but the Basques, who still hold their own in the western Pyrenees. At the fall of the Western Empire several hordes of the "northern barbarians" invaded the peninsula, where the Visigoths founded an extensive monarchy and became Latinised, while the Vandals, after giving their name to the southern region, still called (V)Andalusia, passed into Africa. But now again from Africa came fresh invaders, the fiery Arab Mohammedans with their Berber allies and Jewish protégés, who in the eighth century overran nearly the whole land, and established a powerful Califate, which lasted for nearly 800 years, and was not finally reduced till towards the close of the fifteenth century.

Photo by J. Laurent & Co., Madrid

FIG. 212.—PEASANTS OF GUADALAJARA, SPAIN
The loosely worn shawl represents the old Roman toga

In the face of such endless changes and displacements, the wonder is not that the various sections of the population should present such wide differences in their physical and mental characters as to appear more like the *disjecta membra* of an erupted state than the common subjects of a united monarchy. The wonder rather is that, despite all these ethnical perturbations, they should still display sufficient uniformity as to be all called Spaniards. There

are haughty Castilians, gay and frivolous Andalusians, industrious Catalonians, Galicians who look like a cross between the Portuguese and French. But all have certain general features in common, which proclaim their Spanish nationality (Figs. 212 and 213).

The average Spaniard is rather undersized, but strong, muscular, of surprising agility, a great walker, and proof against every hardship. For these physical qualities he is indebted to his extreme sobriety and temperate habits, which indeed are proverbial.

His moral qualities are no less remarkable. While indifferent to ordinary matters and home comforts, he is very resolute, courageous, and persistent, defending any cause he takes in hand to his last breath. The recovery of Spain from the Arabs took nearly seven centuries; the efforts to subdue the Araucanians of South America were doggedly continued for over two hundred years, and the war of independence against Napoleon was an almost unexampled instance of pure patriotism. Their past glories and heroic deeds, such as those of the "Maid of Saragoza," are almost sufficient to justify the haughty air which in others might be regarded as presumptuous. No doubt the Spaniard is a boaster, but not without reason. He combines qualities which usually exclude each other, pomposity with kindliness, arrogance with consideration for the feelings of others. Trifles call forth a torrent of eloquent language, while in matters of real importance a word or a gesture will suffice. These contradictions in the national character give rise to the appearance of inconsistency, which foreigners are unable to understand, and which they themselves complacently describe as *cosas de España*. How, indeed, are we to explain or reconcile so much weakness associated with so many noble qualities, so many superstitions combined with a fund of common sense, such unaccountable outbursts of sudden fury which make some English observers look on the Spaniard almost as a wild beast? Yet despite such impulsive explosions he is at heart a fatalist like his former Moslem rulers, and easily accepts the inevitable with the remark that "What is to be, will be." Long ago Bacon observed that the Spaniards looked wiser than they were, and this would seem to be still true when we see the sedate Castilian giving himself up to reckless gambling, and showing at least outward indifference to impending ruin.

The overthrow of the Moslem power was followed by two events, both of which, although of opposite orders, equally contributed to the decadence of the nation. These were the expulsion of the "Moors"

Photo by J. Laurent & Co., Madrid

FIG. 213.—PEASANTS OF SEGOVIA, SPAIN

Very fine specimens of Old Castilians—tall, shapely, and well-dressed

(real or suspected Mohammedans) and of the Jews, with whom went not only much wealth but the best intellect of the country, and the discovery of the New World, which proved not a blessing but a curse in disguise. Most of the young men, all the enterprising and daring spirits, hastened to seek their fortunes beyond the seas, and Spain was at that time too thinly peopled to stand such a sudden drain on her natural resources. The vast amount of treasure—over two billions sterling in two centuries—sent home from the colonies contributed still further to the rapid decay, for it corrupted the whole people. Money being obtainable without much effort, all honest labour ceased, and when the golden stream from abroad ran dry, the country was impoverished, most of the precious metals having found their way to more industrious lands whence Spain had now to procure her supplies, and had little to offer in exchange except "hard cash." History affords no other example of such a rapid decadence brought about without foreign aggression. An inheritance of the palmy days when the Spanish Court was the most formal and ceremonious in the civilised world, was that excessive craving for empty honours and titles which even still persists. Everybody wants to be at least a *hidalgo*, a curious word contracted from *hijo-de-algo*, "son of somebody," and meaning a nobleman of inferior rank, or a gentleman by birth. The number of "noblemen," although their privileges are now officially abolished, is perhaps larger in Spain than anywhere else in Europe, for the inhabitants of entire provinces, such as the Vascongadas and the Asturias, claim to have "blue blood" in their veins. In the latter part of the eighteenth century no less than 480,000 "gentlemen" were registered, and if the proportion is the same now, there must be over 3,000,000 Spaniards who still claim to be "sons of somebody." Nearly 2,000 of these, the so-called grandees, enjoy the customary privilege of remaining covered in the presence of royalty. In Britain there is *one* such privileged person—an Irish nobleman.

The Portuguese

The Portuguese, over whom now hangs a cloud, have yet had their heroic age, and to their credit will ever stand two great achievements—the rounding of the Cape, which opened to European enterprise the oceanic highway to the Far East, and the first circumnavigation of the globe by Magellan. During those flourishing times

they were dominant in the Indian Ocean, and pushed the frontiers of their South American possessions from the Atlantic nearly to the foot of the Andean Cordilleras. But the nation never recovered from the temporary occupation of the country by Spain in the seventeenth century, a baneful legacy of which, a mutual hatred of each other, is not yet quite extinct. For the Spaniard, the Lusitanians are *pocos y locos*, "few and fools," while formerly a popular signboard of Portuguese wayside inns was "Death to the Castilian."

FIG. 214.—A PORTUGUESE WOMAN
The ugly hood is due to Moslem influence

Like the Spaniards they are a very mixed people, with varying strains of Arab, Berber, Galician, Jewish, and even Negro blood in their veins. This blend of such diverse elements has not resulted in a handsome race, and the Portuguese rarely present the shapely figures, and still more rarely the dignified bearing of their Castilian neighbours. The features are as a rule somewhat irregular, with up-turned nose, rather thick lips, low stature, and ungainly carriage. The women are more graceful, at least in the northern districts, and although they cannot rival the fiery beauty of their Spanish sisters, they are distinguished by brilliant eyes, an abundance of fine black or very dark brown hair, animated features, and agreeable address.

Travellers speak highly of the kindly disposition, courteous and friendly feeling of the peasantry towards strangers. The cruelties and atrocities committed by the Portuguese conquerers both in the

Indies and the New World cannot be gainsaid, and have given the nation a bad reputation, although they are really kindhearted and sympathetic. They gamble but never quarrel; they love bullfights, but tip the animal's horns with cork to prevent bloodshed, and they are exceedingly kind to domestic animals.

Although they are endowed with a fair share of intelligence, the strictly mental qualities are not of a high order. Portugal has produced some eloquent speakers and a few good historians, but only one really great poet—Camoens, author of the national epic, "The Louisiade"—and no eminent artists or even painters, as Camoens himself admits. In philosophy they have done nothing, unless indeed Spinoza may be put to their credit, for although a Jew and a native of Holland, he was still of Portuguese extraction.

The Italians

In prehistoric times Italy had already been divided into four distinct ethnical zones: 1. The basin of the Po and surrounding valleys, occupied by a heterogeneous population of Ligurians from North Africa, Slavs (Venedi, Wends) from the Eurasian steppe, and P-Kelts from Gaul, these last being dominant, whence the expression *Gallia Cisalpina* applied to the whole region. 2. Hetruria and some neighbouring districts, home of the Etruscans of unknown origin. 3. Umbria, Sabinum, Latium, Campania, Samnium, domain of the Italic peoples proper, chiefly Umbrians, Latins, and Oscans. 4. Apulia, Lucania, Brutium, that is, all the southern provinces with Sicily inhabited by Iapygians, Messapians, some Ligurians and Oscans, Sicani, and Siculi with other aborigines mostly from North Africa, everywhere intermingled with early Greek settlers, whence the expression *Magna Graecia* applied to South Italy. Some of these peoples, such as the Etruscans, Iapygians, and Messapians, were of uncertain origin; but the great majority were certainly Aryans, mainly of the Keltic, Italic, Slavonic, and Hellenic branches. Nearly all the later intruders, Goths, Vandals, Heruli, Longobards and others towards the close of the Western Empire, Normans in the eleventh and twelfth centuries, Albanians and Byzantine Greeks after the fall of Constantinople, were also Aryans, so that the immense majority of the present inhabitants must be regarded as of Aryan origin, as nearly all have for over two thousand years been of almost exclusive Aryan, mainly Latin, speech (Figs. 215–7).

Photo by Vasari, Rome

FIG. 215.—ITALIAN WOMAN, ROME

Young Roman women are generally good-looking, but soon fall off

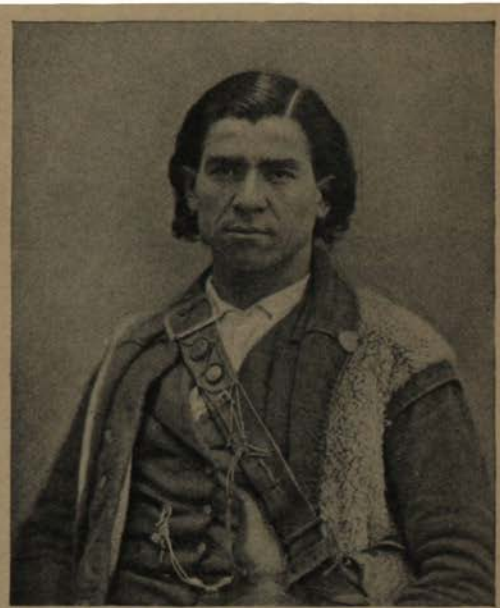
Hence, with much local diversity, there is in the peninsula a certain uniformity of type by which the Italian may be readily distinguished from the inhabitants of the Iberian Peninsula and other South Europeans perhaps less affected by Aryan elements. But the dualism pervading the whole of the Aryan world exists also in Italy, where grey or blue eyes, fair or chestnut hair, florid complexion and tall stature prevail in the north, and are obviously to a large extent due to Teutonic intruders at the fall of the Empire. In the central and southern provinces bright black eyes and hair, somewhat pale or olive complexion, and medium or low stature are the dominant physical characters. In general the round heads of the Alpine zone which prevail in the north gradually grow longer southwards amongst the populations of the Mediterranean zone (pp. 25 and 339).

From a photograph in the Anthropological Collection of the Paris Museum

FIG. 216.—ITALIAN WOMAN, NAPLES

Latin culture was scarcely affected by the northern barbarians, who were all rapidly absorbed, and left nothing but a few physical traits and the geographical expression *Lombardy*. Hence the numerous local dialects owe next to nothing to the Teutonic tongues, and are all derived directly, not from the classical language of Cicero or Virgil, but from the vernaculars, the colloquial forms current in the various provinces. These forms are referred to in a somewhat contemptuous way by Cicero, who calls them *lingua rustica*, or *sermo campestris*, or *sermo plebeius*. Nevertheless, they have triumphed, and

it can be shown that, while the classic standard has perished, these "plebeian" forms survive in the modern Italian dialects. Thus the Italian future tense *amerò* does not come from Latin *amabo*, but from the analytical vulgar form *amare habeo*, which became *amare-ho*, *amerò*. The tendency has everywhere been to substitute particles and auxiliaries for the Latin inflections, and this tendency has resulted in the total disappearance of the old declensions, of the neuter gender, and of a large part of the old conjugations, with fresh synthetic formations in one or two instances, as in this very future *amerò*. The remarkable uniformity with which the process has been carried out in the other neo-Latin tongues also—Rumanian, French, Spanish, Portuguese—in fact over a vast linguistic area ranging from the Black Sea to the Atlantic coast, is explained by the great antiquity of the analytical forms, which were already features of the vernaculars in Italy at a date prior to the founding of the military and other colonies in Iberia, Gaul, Germany, and the Lower Danube. Hence these forms entered into the structure of the Romance tongues, all being the direct issue of colloquial Latin. Cicero himself writes *scriptum habeo* much in the sense of *scripsi*, and with this corresponds the Italian *ho scritto*, and the French *j'ai écrit*.



From a photograph in the Anthropological Collection of the Paris Museum

FIG. 217.—ITALIAN

The southern slopes of the Alps facing the plains of Lombardy are perhaps the most insalubrious tracts in the peninsula, worse even

than the malarious Campagna. This is attributed at least partly to the absence of sunshine in the secluded Alpine valleys, where goître and idiotcy are very prevalent. In the valley of Aosta nearly all the women suffer from goître, which, however, is here supposed to be due to the water flowing over magnesian rocks. The inhabitants of districts intersected by canals are afflicted by maladies traceable to miasmatic effluvia. The food of the peasantry is not sufficiently nourishing or varied to counteract these deleterious influences, and many die of *pellagro*, an incurable skin disease which is known only in countries where the flour of maize prepared as polenta (porridge) constitutes the principal article of food. In the province of Cremona fully one-fourth of the inhabitants are afflicted by this disease. The sanitary condition of the people is even worse in the rice-fields of Milan and the Polesina district. Here the women have often to stand for hours in the stagnant slimy water, and are obliged from time to time to pick off the leeches crawling up their legs.

Yet the fertile valley of the Po is one of the most densely peopled regions in Europe. Every inch of ground has been brought under cultivation by the industrious Lombards, who are mostly engaged in agriculture. The capital invested in all kinds of field works, such as canals, embankments, terraces, or *ronchi* built up like flights of steps on the slopes of the hills, has been immense and defies calculation. The method of tillage also involves a vast amount of labour, for the peasant has not yet taken to the iron plough, but continues to till his plot with the spade. He is a gardener rather than a farmer, although improvements have already set in both in this and other respects. Unfortunately he also continues to wage merciless war not only against snipe, quails, and such like lawful game, but even against thrushes, nightingales, and all the other little songsters. Millions are said to be yearly captured by the nets with their decoys spread on the fields and along the hedges of all the hills.

In the central provinces other relations prevail, and it is here perhaps that are met the best and most intellectual sections of the present Italian populations. Judging from their sepulchral and other vases, the ancient Etruscans were a somewhat uncouth race inclining to obesity, with broad shoulders, arched nose, retreating forehead, dark complexion, long head, curly hair, given to gluttony, but with a highly developed aesthetic sense. Their modern de-

scendants, the Tuscans, and especially the Florentines, have inherited their artistic faculty, but not their baser qualities. The modern inhabitants of Tuscany are of a genial and kindly disposition, quick-witted, and highly intelligent. Those of the plains, but not of the maremmas, are the most gentle of Italians; they "live and let live," and are exceedingly good-natured. Although not lacking in courage, a peculiar trait in their character is the horror with which they turn from a dead body. This is a legacy of the superstitious past, when the spirits of the dead were supposed still to hover over their remains till put out of sight in the grave. During its flourishing period Florence took the lead in the great renascence movement, and became one of those centres of intellectual life such as Athens had been in the days of Pericles and Socrates. Arts, letters, science, political economy, all noble pursuits, were cultivated with an energy scarcely ever equalled, never surpassed. The names of Giotto, Masaccio, Michael Angelo, Leonardo da Vinci, Andrea del Sarto, Brunelleschi, Savonarola, Galileo, Macchiavelli, without mentioning the surpassing genius of Dante, would be sufficient to glorify half a dozen nations. Yet many more might be added, amongst them Amerigo Vespucci, who gave his name to the New World.

Photo by Ch. Lefébure, per Professor Petrucci

FIG. 218.—SWISS GUIDE
Carries the alpenstock and rope for climbing

In the southern provinces there are Greek survivals. Some districts still preserve the very finest types of Hellenic beauty, while the women in the Calabrian villages frequently perform a

sacred dance, which is kept up for hours, and resembles the representations we see on ancient vases; only they dance before the church instead of the temple, and their ceremonies are blessed by Christian priests. Funerals are accompanied by weeping women, who collect their tears in lachrymatory vases as of old, and in the vicinity of Taranto children consecrate their hair to the manes of their ancestors. Old morals, no less than old customs have been preserved. Woman is still looked upon as an inferior being, and in the Reggio district the wives of the upper classes, who respect ancient tradition, still confine themselves to the gynaeceum (female apartment). They never visit the theatre, go out but rarely, and when they walk abroad are accompanied, not by their husbands, but by barefooted menials.

Physically the Neapolitans, although undersized, are one of the finest races in Europe. The Calabrians, the Moliso hillmen, and the peasantry of the Basilicata are extremely well proportioned, erect, supple of limb, and agile, while the women often display a marked dignity in their features and general bearing. Their children also with their large black eyes and bright expression beam with intelligence, though too often emaciated by dire poverty.

The prevailing ignorance is often a source of surprise, but must be attributed to the oppressive rule of the Bourbons, one of whom (Ferdinand II.) declared that he did not want his people to think. Under such a shameful administration, overthrown by Garibaldi, the people sank deeper and deeper in ignorance and superstition, and had recourse to brigandage and secret societies—Carbonari, Camorra, Mafia—in the vain hope of redressing their wrongs. Under an outward show of Christianity the primitive beliefs still flourish. The idolatrous Neapolitan bows down before the statue of St. Genaro, but swears at him if his miraculous blood does not quickly liquefy. Every town in the country has its patron saint, a lineal descendant of the old tutelar deity, who, if he fail to protect his votaries from any pending calamity, is treated as a traitor or common enemy. Not so long ago the villagers in parts of Calabria, annoyed by the continuance of a drought, put their venerated saints in prison, and Barletta has the melancholy honour of being the last town in Europe in which Protestants were burnt alive. This was about the middle of the nineteenth century, and such atrocities would still be pos-

Photo by M. Ch. Lefèbure per Professor Petrucci

FIG. 219.—GIRLS OF THE ENGADINE, SWITZERLAND
In Sunday attire. Speak the Neo-Latin-Rumonsch language

sible but for the firm and just administration of the present Government.

Although now a French department, Corsica belongs ethnically to Italy, and here some of the least desirable of primitive social institutions would, so to say, appear to have taken final refuge. "The Corsicans," says a Genoese proverb, "all deserve hanging, but they know how to bear it," and history certainly bears witness to their patriotism and fearlessness. But it also tells us of foolish ambitions, petty rivalries, and, above all, an almost ferocious spirit of revenge. It is on record that to the practice of systematic vendetta about a thousand lives fell victims in the eighteenth century. Entire villages were decimated, and in many districts every peasant's house was converted into a fortress, where the men were constantly on the alert, while the cultivation of the land was left to the women, who were protected by custom from outrage. The ceremonies observed when a victim of the vendetta was brought home were terrible. The women gathered round the corpse, and one amongst them, usually a sister of the deceased, called down vengeance on the head of the murderer in almost blasphemous language. Thus the movement is kept going, and one depth calls on another till all are hushed in death.

The Corsicans are pronounced democrats and even communists, and during the wars with France and Genoa in the eighteenth century all citizens were declared equal. It was these institutions that attracted the attention of Rousseau, who declared that "the little island would one day astonish Europe." The forecast may be said to have been verified by the career of its most famous son, Napoleon Bonaparte.

The Hellenes or Greeks

In the southern parts of the Balkan Peninsula the *Hellenes*, who appear to have been the next after the Itali to move from the Aryan home, came in contact with the flourishing Mykenaean culture, which had its chief centre in the neighbouring island of Crete. This recently revealed civilisation is credited by some authorities to the early Greeks themselves, but was more probably developed under Egyptian and Phoenician influences by the Eurafrican Pelasgians, who were the first inhabitants of Greece and the Archipelago.

FIG. 220.—GREEK WOMAN

The nose nearly in line with the forehead is Hellenic

Hence it was that these Pelasgians, afterwards looked on as barbarians (Herodotus), were on the contrary regarded by the early Hellenes as a superior race, and spoken of as "divine" in the Homeric writings (*Iliad*, *Odyssey*).

FIG. 221.—GREEK WOMAN

On the mainland and in Asia Minor the Hellenes were already in prehistoric times constituted in three main divisions—the *Æolians* of Thessaly, Arcadia, and Boeotia; the closely allied *Dorians* of Phocaea, Argos, and Laconia; and the more distantly related *Ionians* of Asia Minor and Attica. In the national traditions these groups are supposed to have sprung from Æolus, Dorus, and Ion, offspring of Deucalion's mythical son Hellen, whence it came about that eventually all called themselves Hellenes, and recognised their common racial unity with a less firmly knitted Greek nationality. Greek (Graeci) was the name of a small western tribe with which the Romans first came in contact, and then extended the term to all the Hellenes, who never called themselves Greeks in a collective sense.

Their distinctive idioms (Aeolic, Doric, Ionic, and Attic) were all cultivated, but became gradually merged under the Eastern or Byzantine Empire in the so-called "common dialect," that is, the current speech of the Greek world. This wonderfully rich and melodious language still survives in a somewhat degraded form in

the Romaic or neo-Hellenic tongue of modern Greece and the Levant. Since the restoration of Greek independence great efforts have been made to revive the old Attic form in all its purity, and some modern writers and journalists now affect a style differing little from that of the classic period. The Greek language has, however, disappeared altogether from Southern Italy (*Graecia Magna*), Sicily, Syria, Cyrenaica, and the greater part of Egypt and Asia Minor, where it was long dominant. With it perished the Alexandrian school, dying glory of Hellenic culture, killed by the Moslem Arab irruption in the seventh century A.D.

FIG. 222.—AN AUSTRIAN LADY
Pure Germanic features

The Teutons

A northern route, probably down the Vistula, from the Eurasian steppe must have been followed by the early Teutons to their present seats in North Germany and Scandinavia. All historic records point in this direction, and the most trustworthy writers conclude that South Sweden and Denmark with Mecklenburg and Pomerania form the

German *Urheimat* ("primeval home") since the New Stone Age. They began to range eastwards in the Bronze period, and somewhat later two distinct trade routes can be followed through Bornholm and Jutland, through which the Cimbrians, Teutons, Harudi, Heruli and others streamed forth to overrun half of Europe.

These great waves of early migration began some time before the new era, and while some set south and west, others flowed south-east towards their original Eurasian seats. Amongst these may have been the *Thracians* and the kindred *Phrygians*, whom many believe to have been of Germanic stock. Early mention is also made of the *Bastarnae*, who are figured on the Adamklissi monument in the Dobruja (Lower Dacia) as dressed only in a kind of trousers, with long pointed beards and defiant but noble features. That is the first picture we have of a Teutonic people, and the same type recurs over one hundred years later both on the Column of Trajan and on the Arch of Marcus Aurelius. Later came the Moeso-Goths, that is, the Goths of Moesia (Servia and Bulgaria), who had all the physical and even moral characters of the Old Teutons, as seen in the Emperor Maximinus, who was born in Thrace of a Goth by an Alan woman, and is described as very tall, strong, handsome, with light hair and milk-white skin, temperate

From photo in Dr. Uhlenhuth's collection

FIG. 223.—GERMAN WOMAN

in all things, and of great mental energy. Before their absorption in the surrounding Bulgar and Slav populations these southern Goths were evangelised in the fourth century by their bishop Ulfilas ("Wolf"), whose fragmentary translation of Scripture, preserved in the *Codex Argenteus* of Upsala, Sweden, is the oldest and most precious monument of early Teutonic speech extant.

The "Northern Barbarians"

As East Europe seemed at times destined to become Mongolised

From a photo by Philip H. Fincham

FIG. 224.—A GROUP OF DUTCH BOYS
Of Low German stock and speech

(p. 337), so the West threatened to become Teutonised when the Empire was laid in the dust by the incursions of the Vandals, Burgundians, Franks, Ostrogoths, Visigoths, and the other "northern barbarians." But all these Germanic peoples were more completely absorbed by Latin Europe than were the Ugro-Finns and the Mongolo-Tatars by the eastern Slavs. In Russia several Finnish and Turki groups still survive. But in South and West Europe all

the northern hordes without a single exception have been submerged in the surrounding populations of Roman culture, leaving behind them nothing but such geographical names as France (from the Franks), Burgundy (from the Burgundians), Lombardy (from

From a photo by Philip H. Fincham

FIG. 225.—DUTCH GIRLS
Sturdy and somewhat ungainly, like their mothers

the Longobards), and Andalusia, that is, Vandalusia (from the Vandals).

The Anglo-Saxons and English

Far different were the results in Britain, where there was little Roman culture (p. 350), and where consequently the whole land was Teutonised in speech and politico-social institutions by the Anglo-Saxon, Jute, and Frisian invaders of the fifth century. A few towns—Chester, Doncaster, Winchester, Chichester—still attest the

former Roman occupation, but all the rest is what we must now call *English*, and London, for instance, is surrounded by such re-named districts as Essex (East Saxons), Sussex (South Saxons), Middlesex (Middle or Central Saxons), and the former kingdom of Wessex (West Saxons). The transformation is complete, and thereby was

FIG. 226.—A DUTCH WOMAN OF MARKEN
Province of North Holland, backbone of the nation

added a third and vastly preponderating constituent element to the already mixed populations of these islands, who are no longer merely Ibero-Kelts (p. 343), but Ibero-Kelto-Teutons. How thorough was the change cannot be fully understood without reference to the language factor, which, but for its numerous Latin and French loan-words, would never be known to have been developed in any

region except Germany itself. It belongs to the northern or Low German branch of the Teutonic family, the same branch as the

FIG. 227.—A DANISH WOMAN
The features show kinship with the East Anglians

Moeso-Gothic of Ulfilas (p. 373), and, despite extreme pressure from the Norman-French, continued for nearly three hundred years (1066–1350), has remained faithful to that connection in its inner

structure and all its grammatical features, which betray scarcely a trace of Latin or neo-Latin influences. All the particles, such as *by*, *from*, *with*, *under*, *over*; all the pronouns (*he*, *she*, *it*, *who*, *which*, with their changes); all the few surviving nominal and verbal endings (*'s*, *s*, *ing*, *ed* and so on) are purely Teutonic without a single exception; and although the foreign words are more numerous in the dictionary, those of Anglo-Saxon origin immensely preponderate in the ordinary spoken and written language.

Photo by Lindhaus, Copenhagen

FIG. 228.—DANISH GIRLS
Norse branch of the Teutonic family

This English tongue, as thus constituted, is the richest, most pliant, and generally the most serviceable of any form of speech, and is now also more widely diffused, and spoken by more people as their mother-tongue than any other. In 1907 it was estimated that English was the current language of about 140,000,000 in the British Empire and the United States. There are here and there symptoms of changes and local developments; but many of the so-called "Americanisms" are really old English survivals, and it is probable that the spread of education and literature will prevent any serious disintegration for many generations, if not permanently.

The English

As the English language has become what the Germans call it, the *Welt-sprache*, the chief medium of intercommunication between civilised nations, the English themselves have become in several respects the dominant people amongst both civilised and uncivilised races. Including their Anglo-American kinsmen, who take pride in calling themselves "Anglo-Saxons," they hold unchallenged sway over the whole of America north of Mexico, over the West Indies, parts of South America, South Africa from the Cape to Lake Tanganyika, North Africa from Egypt to the equator, most of Central and West Sudan with the Gold and Slave Coasts, nearly the whole of Australasia, with the greater part of Polynesia and Melanesia, the Philippines, and Southern Asia from the frontiers of Siam to those of Persia, and all the high seas, altogether nearly a fourth part of the world and a fourth part (400,000,000) of its inhabitants. Moreover, there are wide territories in Africa, Arabia, East Asia and elsewhere which do not officially form part of the British Empire or of the United States, but where English or American influence is nevertheless paramount, and where the request of a British or American Consul is equivalent to a command. Travellers who explore distant lands contribute in no small degree to the extension of these ever-growing influences, for these pioneers are rightly or wrongly regarded as the forerunners of future conquest. There is not a country in the world where these travellers and explorers are not to be met with, either in search of adventures or in quest of "big game," or else to do honour to their native land by fresh exploits and discoveries. When we add to this the fact that the Monroe doctrine, though not universally accepted, practically surrenders the overlordship of the whole of the New World to the Anglo-Americans, it is easily seen that, humanly speaking, the future destinies of mankind must be largely controlled by the peoples of English speech.

This proud position, acquired within the last two hundred years, must be mainly attributed to the sterling qualities of the English race, in which the *personal* element is most marked and is characterised by an intense love of freedom and independence combined with an almost cold-blooded indifference to risks and dangers, a suppressed feeling of sentiment which expresses itself in few words but nevertheless burns with a fierce intensity beneath the

Photo by W. S. Campbell

FIG. 229.—AN ENGLISH AGRICULTURAL LABOURER

surface, and lastly a restless spirit of enterprise which loves adventure for its own sake and carries those disinherited by the laws of entail to the ends of the earth in quest of new homes and new fortunes. The young Frenchman is always his mother's son, and clings to the paternal roof till drawn away by conscription or the glittering attractions of the boulevards. But the young Briton is his own master, and if no opening occurs in the professions or in trade his first impulse is to seek one abroad.

Photo by W. S. Campbell

FIG. 230.—AN ENGLISH GIRL

The English race has been charged with a lack of imagination, and even with dulness. It is a strange charge (mainly attributable to a reserved and almost impassive exterior) to bring against a people who have created the finest literature in the world, not excepting the ancient Hellenic, whose poetry stands unrivalled apart even from Shakespeare, and who have produced men of surpassing genius in philosophy from Friar Bacon and Francis Bacon to Herbert Spencer, in mechanics, engineering, physics, chemistry, and the natural sciences, from Gilbert, discoverer of terrestrial magnetism, to Newton, the greatest name in science, who laid down the laws that control the inorganic world; Darwin, who established those of the organic world; Priestly, who gave us oxygen; Watts, who started the steam-engine; Davy, who

discovered the principles of electro-chemistry; Dalton, who established the atomic theory; Faraday, the great elucidator of electric phenomena; Clerk Maxwell, who formulated the mathematical laws of the physical sciences; and Lyall, father of modern geology; Harvey, Stephenson, Bell, Kelvin, Edison, and a host of others. They are here mentioned as a reply to those who often assert that to the French are due all the inventions, and that the English only improve upon them. For one French it would be easy to produce ten or a dozen English and American inventors.

There is a perceptible strain of vulgarity in the middle classes which leads to snobbishness, and betrays a lack of good taste and of the aesthetic sense. But it was not always so, and the architectural triumphs of the mediaeval artists, the astonishing skill of the Elizabethan ladies at needlework, the acknowledged widespread musical talent of early times and other indications, clearly show that the English were formerly an artistic people. But then came the great wave of puritanism, which turned the churches into barns, cleared out the organs, Knox's "kist full o' whistles," laid its profane hands on all things beautiful, and vulgarised the nation in the spirit of the odious Calvinistic teachings. But the revival, which began with Wedgwood in the eighteenth century, and has been carried on by Reynolds, Turner, and some other supreme artists, still continues, and is full of promise for the future.

The Scotch

The Lowland Scotch, who are mainly of *Angle* descent with no doubt a considerable strain of Caledonian, Pictish, and Norse blood, have every right to call themselves Englishmen, although by a curious sort of wilfulness they prefer the term "Briton" or "North Briton," to which they have little or no right. In any case, they share in the good and indifferent qualities, as well as in the glorious inheritance of the "Southern Britons," although there are local modifications, by which a Scotchman can nearly always be distinguished from an average Englishman, if not from a Northumbrian and other borderers. He is bigger, more bony and brawny or muscular, taller especially in the south-west, more hard-featured, and in temperament more steadfast, dogged, and *dour*. It is noteworthy that the national poet Douglas refers this highly

characteristic word "dour" to Dardomus (read Dardanus, that is, the Trojan hero of that name), a clear indication that this trait was regarded as of long standing. Indeed, the Scotch character generally is of long standing, as appears from the old chronicler Fordun, who draws the following contrast between the Lowlanders and the Highlanders of the fourteenth century, quite in the spirit of a modern ethnologist:

"The manners and customs of the Scots vary with the diversity

Photo by W. S. Campbell

FIG. 231.—SCOTCH PIPERS.

of their speech, for two languages are spoken among them—the Scottish [Gaelic] and the Teutonic, the latter of which is the language of those who occupy the seaboard and plains, while the race of Scottish speech inhabits the highlands and outlying islands. The people of the coast are of domestic and civilised habits, trusty, patient, and urbane, decent in their attire, affable and peaceful, devout in divine worship, yet always prone to resist a wrong at the hands of their enemies. The highlanders and people of the islands, on the other hand, are a savage and untamed nation, rude and independent, given to rapine, ease-loving, of a docile and warm

disposition, comely in person, but unsightly in dress, hostile to the English people and language, and, owing to diversity of speech, even to their own nation, and exceedingly cruel. They are, however, faithful and obedient to their king and country, and easily made to submit to law if properly governed" (*Chron.*, II).

Until the development of the mining and manufacturing industries in the nineteenth century, the Lowlanders depended almost exclusively on agriculture for their sustenance. Formerly the land was very carelessly tilled, and often overrun with gool and other obnoxious growths. But during the Napoleonic wars agriculture became a highly remunerative industry, and the processes were so rapidly improved that "by 1810 it almost seemed as if the fields of East Lothian had been touched by the wand of the enchanter. A single generation of men had seen the husbandry of their country rise from barbarism to take a first rank, if not the foremost place, in the agriculture of Britain and of the world" (Skirving, quoted by G. G. Chisholm).

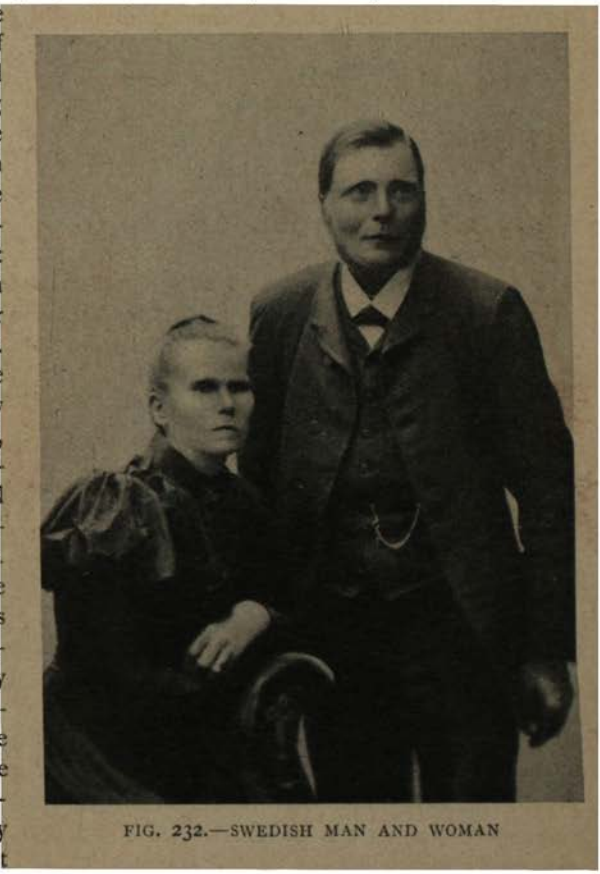


FIG. 232.—SWEDISH MAN AND WOMAN

Intellectually the Lowlanders rank high amongst Western peoples.

They are distinguished especially in poetry, romance, and philosophy. Kant was half a Scotchman, and to Scottish genius is due the invention of logarithms, that most ingenious device for shortening mathematical calculations. The world is also indebted to Scotch medical science for the first effective anaesthetics, especially chloroform, which has afforded greater relief to suffering humanity than any other surgical appliance since the days of Hippocrates. Lastly, mention may be made of landscape gardening, which has been brought to the highest perfection in the Lowlands, and throughout the civilised world, by Scottish experts.

Photo by Sebach

FIG. 233.—CROATIAN
Akin to the Servian Slavs

The Slavs and Lithuanians

Herodotus tells us (iv. 21) that when you cross the Don westwards, you leave the Scythians behind you and enter the territory of the Sarmatians. The information would be more useful if we knew what precise meaning the ancients attached to these extremely vague ethnical terms. It is, however, generally understood that the Scythians belonged to the Mongol division, while the Sarmatians were the Aryan progenitors of the present Slav peoples. If so, their

original domain comprised the western section of the Eurasian steppe between the Don and the Carpathians. In Neolithic or early prehistoric times they moved under divers names—Veneti or Heneti, that is, Wends; Slavs or Slovenes; Croatians; Sorbs or Serbs, and many others—still westwards to the head of the Adriatic (the present *Venezia*), and perhaps down the Vistula to the shores of the Baltic, where mention is also made of Veneti by the ancients. The movement was continued far into mediaeval times, when great overlappings took place, and when numerous hordes, now generally called Slavs, ranged over Central Europe to Pomerania (a Slav word), and beyond the Elbe to Suabia. Most of these have long been Teutonised; but a few of the Polabs ("Elbe Slavs") still survive as Wends in Prussian and Saxon Lausatia. Farther east the Chekhs and Slovaks still hold their ground in Bohemia and Moravia, as the Poles ("Lowlanders") do in Posen and the Vistula basin, and the Rusniaks or Ruthenians with the closely allied "Little Russians" in the Carpathians, Galicia, and Ukrania (Figs. 233, 234, 235, 237).

FIG. 234.—CROATIAN WOMAN

From the Carpathians (another Slav name meaning "High-

lands") numerous groups collectively called Sorbs or Serbs moved southwards beyond the Danube, and in the seventh and eighth centuries overran and nearly Slavonised most of the Balkan Peninsula, Greece included. But under pressure from the Byzantines, Bulgars, Albanians and others, these Yugo-Slavs ("Southern Slavs") gradually withdrew to the northern districts, where they settled down permanently as Servians, Dalmatians, Montenegrins ("Black Highlanders"), Bosnians, Croatians, and Slovenes. They sometimes call themselves the "Seven Nations" (*Severenses*), with reference to the five eponymous heroes, the brothers Klukas, Lobol, Kosentses Múkl, and Khrobat, and their two sisters Tuga and Buga, who in the national traditions led the way from Pannonia and the headwaters of the Elbe to their present seats south of the Danube.

Photo by Milan Jovanovitch, Belgrade
FIG. 235.—SERVIAN WOMAN
Dress shows the national love of finery

In their own language the national name *Slav* means either "glory," or "speech," as if they alone spoke really intelligible tongues. But in most European languages this word has come to mean "slave," the explanation being that during the struggle for

FIG. 236.—CAUCASUS MOUNTAINS TYPE

Many of the Caucasus highlanders lack the fine features of the Circassians and Georgians

the supremacy in Central Europe the Slav captives sold as slaves were so numerous that Slav and bondman became equivalent expressions. Elder brothers of these Slavs were the Letto-Lithuanians, who are now confined to the north-western provinces of Russia, but formerly occupied a wide domain in Prussia and between the Baltic and the Black Seas. Their seniority is attested by their national speech, which is not only older than Slavonic, but comes nearest to Greek and Sanskrit, and is in fact by far the most archaic of all still spoken Aryan languages.

The Russians

None of these terms, Wend, Serb, or even Slav, have much currency in Russia, where the people have always called themselves *Russ* or *Ross*, probably a corruption of *Ruotsi*, "Northmen," in reference to Rurik and his Norse followers who acquired the political supremacy in the ninth century. In their original seats between Novgorod in the north and Kiev in the south, these Russian Slavs have not only recovered from the fierce Mongolo-Turki and Finnish tornadoes by which the eastern steppes were repeatedly swept for over 1,500 years, but have in recent historic times displayed a prodigious power of expansion second only to that of the British peoples. The Russians—Great, Little, and White Russians—whose political empire now stretches continuously from the Baltic to the Pacific, have already assimilated most of the Mongol elements in East Europe, have founded compact settlements in Caucasia and Siberia, and have planted numerous pioneer groups of colonists in the Amur basin. They number collectively over 100,000,000, and as their domain of some 9,000,000 square miles is more compact than that of the English peoples, some thoughtful observers have feared lest an exploded "Yellow scare" may be followed by a very real "Panslav terror." But this possible danger has been averted by the late Russo-Japanese war, one of the far-reaching results of which is the permanent exclusion of the Russian flag from the Pacific Ocean, at least as a dominant factor. On the other hand, many parts of East Siberia itself are exposed to the deadly rivalry of future Chinese agricultural immigrants.

The Russians being, next to the English, the most numerous of civilised peoples, and the vast majority being mujiks (peasants), special attention may be claimed for the national temperament, on

which the future of humanity itself so largely depends. Dr. Howard P. Kennard, the latest and one of the very best observers, gives us a most graphic account of the mujik with his long sheepskin coat, originally of a yellowish brown, but now a polished dirty mahogany hue, crumpled and creased by age, and veneered with a greasy shine born of the wear of years; a cord about the middle; a pair of enormous feet and ankles encased in voluminous folds of felt, with strips of leather for soles, the whole encircled with strands of cord; a high-peaked pyramidal sheepskin cap, from under the brim of which protrude here and there wisps of an unkempt shaggy head of hair and tawny yellow beard, a pair of vacant, lustreless eyes, and the tip of a broad spread nose.

Photo by J. Daziaro, St. Petersburg

FIG. 237.—WOMEN OF LITTLE RUSSIA
Akin to the Ruthenians of Galicia

This is a vivid picture of the outward appearance of four-fifths of the people over whom the Tsar holds sway. Inwardly they are almost unchangeable because they live in unchangeable surroundings which offer no stimulus to progress. They hear no speech; they see no scenes; they are incapable of observation; they possess no understanding; their brain never works except in reference to objects that hit them between the eyes; but they simply act like beasts of burden, knowing neither the why nor the wherefore, neither asking nor expecting to be asked, neither knowing nor wanting to know, looking neither to right nor to left, their heads bowed down—dreaming, sleeping—oblivious to all sights and sounds, winds and weather—

sheepskin without, sheep's brains within. The ignorance and stupidity of the masses pass all belief, but may be understood when we read of hundreds of villages, and even small towns, possessing no knowledge at all of letters, of reading and writing. It seems almost incredible that people so poorly equipped can eke out an existence of any kind. And the wretched state of filth and squalor in which the Russian peasant exists is better imagined than described.

Unfortunately his very temperament tends to perpetuate his degraded condition. Dr. Kennard states flatly that he is immoral and lazy to the core; he loves nothing better than to have just enough money or provisions in hand to allow him to have a good long drinking-bout and a longer sleep. The peasant, when not actually working, does not know what to do except sleep; and this he does with consummate ease. He is a spendthrift of the most pronounced type, and in laziness has no equal. He is moreover dishonest in his petty dealings with his neighbours, a downright cheat, in fact. "Come, buy, buy!" he cries. "I am a dreadful rogue; but you cannot get these articles that I sell anywhere in the market. Ha, ha! You smile and think you know all about it; but believe me, I will cheat you; but you will be satisfied none the less. None can cheat so nicely as I. But you will love me for it, for none in the market can sell a thing which is worth fifty kopeks for two roubles like I can. These are English goods—they are really German, but who's to know that? They are Spanish, real Spanish, —but that is a lie, of course, for I am a Russian, and all Russians lie" (*The Russian Peasant*, 1907).

But many of these Russian mujiks have emigrated to Siberia, where they have founded flourishing agricultural establishments, and developed some excellent qualities little practised by their western kinsmen. When Prince Borghese's motor passed through from Pekin to Paris in 1907, he could have scarcely overcome the difficulties of the route but for the willing and intelligent aid proferred him by these Siberian peasants. Everywhere he found them to be, not only extremely hospitable and friendly, but most useful in rendering timely assistance, and especially in the skill and rapidity which they displayed in hewing down timber, and converting it into wheels or any other required forms. Some years ago it was supposed that a democratic spirit was growing up amongst these exiles, who were reported to be looking more eastwards to America than westwards to the fatherland. But the

Photo by Avanzo, Moscow

FIG. 238.—GREAT RUSSIANS, EAST EUROPE AND SIBERIA

The chief branch of the Slav family; their log huts are burnt out about every seven year

movement, if it ever existed, appears to have been arrested, and little is now heard of a "Siberian Republic" (Fig. 238).

The Asiatic Aryans: Iranic and Indic Branches

From their primeval homes on the Eurasian steppe the primitive Aryans not only swarmed into Europe (see above), but also

Photo by Messrs. Newton & Co.

FIG. 239.—ARMENIAN SOLDIERS
Of Aryan speech but somewhat Semitic type

branched off southwards into the Iranian plateau, and the Indo-Gangetic plains of Hindustan. These two regions have been completely Aryanised in the same sense as Europe has been Aryanised, that is, in speech and general culture. From Western Irania (Armenia and Kurdestan) right through to the Ganges delta, and up the Lower Brahmaputra (Assam), all the languages now current amongst the settled and cultured peoples are exclusively members either of the Iranic or the Indic branches of the Aryan mother-tongue. Iranic prevails in the west, where there is a single non-Aryan survival, the Brahui of East Baluchistan, which may

Photo by Saraffian Brothers

FIG. 240.—KURDS. HAMIDIEH SOLDIERS (IRANIANS)

This force was raised by the present Sultan to aid in crushing the Armenians

Photo by Captain M. Le Ferrar
FIG. 241.—BALUCHI FROM THE DISTRICT OF DERA GHAZI KHAN

be compared with Basque, the single non-Aryan survival in West Europe. Indic is supreme in the east, where little else survives except the rude speech of the uncultured Mongoloid and Dravido-Kolarian aborigines between the Himalayan slopes and the Vindhya range. Indic has even crossed the Vindhyas and encroached to a considerable extent on the Deccan, which is the proper domain of the numerous cultured Dravidian populations.

The Armenians

The borderlands between Asia Minor and Irania have been occupied from time immemorial by the *Armenians*, nearly all within the present Turko-Russian frontiers, and their deadly foes, the *Kurds*, who are partly in Turkey and partly in Persia. Despite their perennial hostility, which is mainly due to religious motives, all the Armenians being Christians, all the Kurds Mohammedans, they are both members of the Aryan family, the Kurds speaking an Iranic tongue closely allied to Persian, the Armenians a peculiar Aryan tongue the position of which in the family has not yet been clearly determined. The Armenian physical type is also peculiar, and remarkably uniform, the salient features being a darkish brown complexion, extremely short heads (mean cephalic index about 88° or 90°), and large hooked nose, not perceptibly different from that of most Jews. These are very old racial traits, since at Senjirli, the Sammál of the Assyrian texts, have been found numerous Hittite carvings with

figures of strikingly Armenian type, so that we can scarcely be wrong in regarding the inhabitants of Sammál as the ancestors of the modern Armenians (Fig. 239). The Armenians also resemble the Jews in their capacity for trade, which till lately was almost entirely in their hands. They owned nearly all the capital of the country, and the money market was thus mainly ruled by them—hence much of the envy, heartburnings, and persecutions to which they have been subjected in recent years. Timid and of laconic speech, they display at least an outward show of submission to their rulers, whom they inwardly despise. Since the conquest of their ancient kingdom by the Turks they have scarcely ever sought to recover their national independence, and even when driven to despair by the butcheries of 1894-96, they nowhere ventured to make a resolute stand against their oppressors except in the district of Zeitun.

The Armenian women are little better off than their Moslem sisters, being practically the drudges of the household. All menial work is performed by the wife, who waits on her husband at his meals, which she never shares with him. Although unveiled indoors, she is never seen by strangers, since even at entertainments she has to withdraw with the other women to a room set apart for the purpose. This is usually raised a few feet above the level of the large central

Photo by Captain M. Le Ferrar

FIG. 242.—BALUCHI FROM THE DISTRICT OF DERA GHAZI KHAN

hall, and shut off by means of a wooden lattice, whence, without being seen, the women command a view of the banquet below.

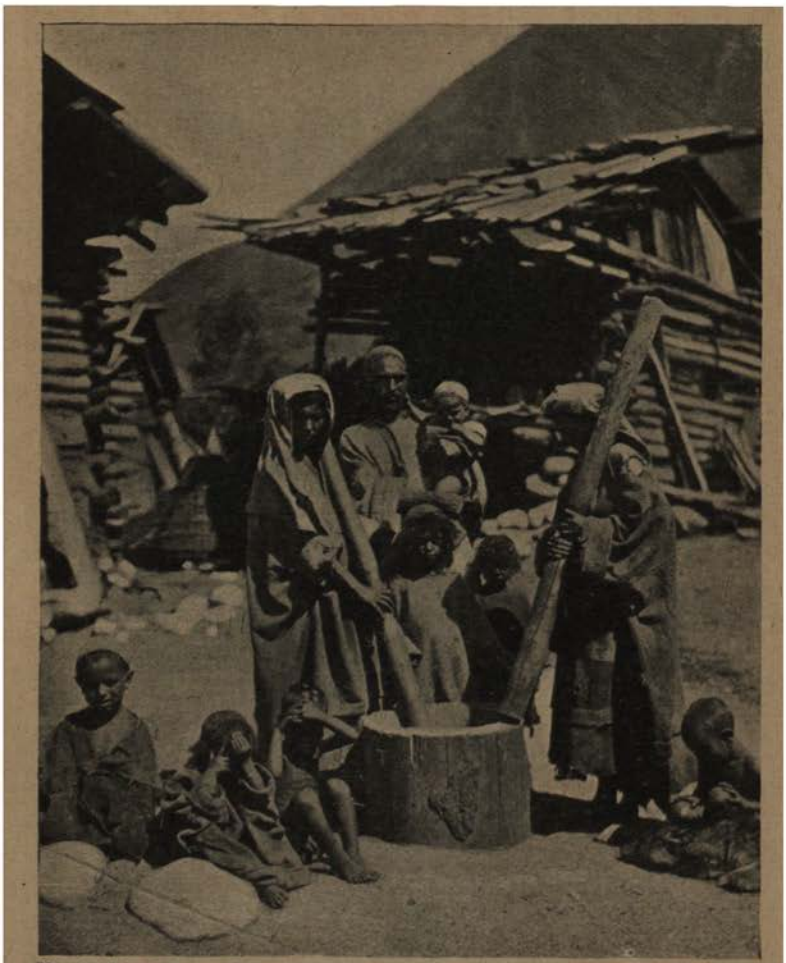


Photo by Messrs. Bourne & Shepherd

FIG. 243.—KASHMIRI PEOPLE (ARYAN)
Speak a neo-Sanskritic tongue, and excel as weavers

The Armenian race, whose national name is Haik or Haikan, formerly numbered about 8,000,000, but was reduced (1900) to little over 2,300,000, distributed as follows:

Photo by Mr. F. Bremner, Quetta

FIG. 244.—AFGHANS OF THE KHYBER PASS

These are the Afridi Afghans, renowned warriors and freebooters

Caucasia and Russia in Europe ...	...	850,000
Turkish Armenia and Asia Minor ...	...	1,000,000
Persian Armenia	...	150,000
Turkey in Europe and the Balkans ...	...	250,000
Elsewhere (trading communities) ...	...	60,000
	Total	2,310,000

The Kurds and Nestorians

The Kurds also may claim a respectable antiquity, since they are admittedly the *Kurduchoi*, whose territory was traversed by Xenophon and his ten thousand on their route to the Black Sea. They still retain the tribal organisation of those remote times, and their present tribes, clans, and septs are past counting. Yet their Moslem faith, all being of the Sunni orthodox sect, combined with their common Iranian speech, gives them a sense of social and political unity, which enables them not only to hold their ground, but to dominate over their Armenian neighbours (Fig. 240).

Although neither so chivalrous nor so valiant as they have been described by the few travellers that have occasionally visited them, the Kurds still display the proud and frank address of independent highland tribes. Nor can it be denied that many of their lawless habits, and notorious indifference to the rights of property, must be attributed to the maladministration of their Turkish and Persian rulers. But the worst qualities of the race are shown in the Nestorian districts about the headwaters of the Great Zab and Lake Urmia. These so-called "Nestorians" appear to be the last survivors of a formerly powerful Christian sect, which was at one time widely diffused over the vast region stretching from the Euphrates across Central Asia to China and Southern India. They, however, reject both the name "Nesturi" and the doctrine of Nestorius, who denied the divinity of Christ. The term is probably a corruption of "Nessarani," from Nazareth, which was commonly applied in the East to all Christians. But, however this be, they call themselves "Kaldani," or Chaldaeans, and claim to be the survivors of the old Christian people of Mesopotamia, who were of Chaldaean stock (Fig. 247). Those of Mossul on the Tigris still speak a corrupt form of what is called Assyrian, but is really an Aramaic dialect closely allied to Syriac. It appears to be the same language as that which was introduced into

FIG. 245.—BHIL WOMEN, KOLARIAN STOCK
Aborigines of the Western Vindhya uplands

Palestine with the return of the exiles from Babylonia, and was the vernacular spoken by Christ.

Despite their restless and predatory habits, the Kurds have found time to develop a few simple industries. They breed a degenerate species of the Angora goat, from the hair of which are woven rugs and carpets, which are all in toned colours, and have found their way to the European markets. They also produce coarse woollen, silken, and cotton stuffs, besides earthenware, leather-work, hardware, and especially arms (Fig. 240).

Photo by Mr. Darrah

FIG. 246.—RAJPUTS OF LUCKNOW WITH BULBULS
Claim royal descent; Rajput = "Sons of Kings"

Closely allied to the Kurds, in fact of the same stock and speech, are the numerous *Luri* hill tribes, who give their name to the Persian province of Luristan. This fact, about which there was much doubt, has been clearly established by M. J. Rich, who declares on his own knowledge that the Bakhtiari of the Bakhtiari Mountains, the Zends, the Leks and all the other Luri groups "are really Kurds and speak the Kurdish language." Their social institutions, tribal organisation, and lawless habits are all much the same, except that in recent years the Luri have shown a disposition to discontinue their predatory raids and settle down to peaceful ways under the Persian administration.

There are also some Kurdish stations in the Balkhan uplands on the Russo-Persian frontier, which were planted there in the eighteenth century to protect the North Persian provinces against the devastating alamans of the fierce Turkoman hordes.

FIG. 247.—CHALDAEANS OF AZERBAIJAN, PERSIA (SEMITES)
Are Christians akin to the "Nestorians" of Kurdistan

Almost everywhere in West Irania, that is, Persia, the sedentary and agricultural aborigines, who correspond to the Eurafricans in Europe, are called *Tajiks*, and are spoken of as *Parsiván*, that is, "of Persian speech," or else *Dihkán*, that is, "Peasants" or "Villagers," all being mainly husbandmen of Persian (Iranic) race and tongue. They are divided into endless tribal or at least social groups, who keep somewhat aloof from the original Iranian conquerors, so that, especially in the east, the ethnic fusion is far from complete, the various sections of the community being still rather juxtaposed than merged in a single nationality. This is particularly the case in Afghanistan, where the old tribal system still persists in full vigour, so that it is impossible to speak of an Afghan nation, but only of discordant masses held loosely together by the paramount tribe—at present the Durani of Kabul. Unlike the Persians, the Afghans belong to the orthodox Sunni sect; but all alike wear their Mohammedan garb very loosely, and still trust far more to the magicians, the derwishes, and other charlatans than to the efficacy of the Koranic teachings.

Photo by Bourne & Shepherd

FIG. 248.—SYCE (sāïs)
An Indian groom

The Povindahs

Very distinct in all social respects are the peaceful and industrious Povindahs of the inner Suliman range, who have for ages occupied themselves with tillage, stock-breeding and trade. These itinerant and sturdy dealers follow their industrious pursuits

in the face of extraordinary difficulties. In the summer they encamp on the plains near Ghazni, where they pay a heavy tax to the Amir of Kabul for grazing rights, and where their families remain under military protection while they are away trading at Samarkand, Bokhara, Herat, and other distant places. In the autumn they force their way down to the Punjab through the

Photo by Wm. Rau

FIG. 249.—PERSIAN WOMEN IN OUTDOOR COSTUME

The dress is designedly made as unattractive as possible

Gomul Pass, fighting their hereditary foes, the warlike Waziri, along the route, and encamping on the Derajat plains. From this point the men again disperse towards Multan, Lahore, and even as far as Benares, retailing their raw silk, druggets, clothes, saddlery, horses, saffron, dried fruits, and other wares. In April the Povindahs reassemble for the return journey, and ascend the pass towards Kandahar and Ghazni. Of all Asiatics they are perhaps

the most enterprising and persevering people under hardships of all kinds.

Ali and the Shiahs

Most Persians belong to the Moslem Shiah sect, which holds that the Prophet should have been succeeded as Khalifa by his son-in-law Ali and his two sons Hasan and Hosein. But the Shiahs are not confined to Persia, and of the 100,000 who make the annual pilgrimage to Hosein's tomb at Kerbela on the Lower Euphrates many come from such distant places as Afghanistan, India, Tibet, and Russia. With Ali are associated many strange beliefs, and some hold that he was not killed at all, his would-be murderer having killed a demon who had assumed his form, while the true Ali was enveloped in the clouds, whence he is to return to oppose the Antichrist towards the end of the world. Hence the saying that the thunder is his voice, the lightning his scourge, and that he will descend to fill the earth with his justice and take vengeance on his enemies, that is, the Orthodox Sunnites. Others again think that he is a god with a luminous face, a diadem of fire resting on his head, and all virtues flowing from his heart. On his back are enrolled the deeds of mankind, and some of these so enrage him that he perspires of wrath, and the perspiration has filled two seas, one salt the other fresh. Then with his shadow he made the sun and the moon, and all the creatures that dwell in the two seas, the wicked in the salt, the believers, that is, the Shiahs, in the fresh waters. Afterwards Allah sent Mohammed and called on heaven and earth to choose between the Prophet and Ali. Ali was accepted with the unanimous applause of all nature. But when men were asked whom they preferred, the perfidious Omar and Abu-Bekr caused Mohammed to be named, since after him they would share the succession to the Khalifate. Thereupon Allah justified himself, saying, "It is not my fault, it is man who has chosen the Prophet instead of Ali."

Iranian and Hindu Contrasts

In Irania the proto-Aryans, while imposing their speech and culture on the aborigines, preserved their own racial characters fairly

well. Hence it is that in their historic records we read of noble rulers, such as Cyrus, Darius, and some of the other Achaemenides; of great heroes, such as Rustam; of poets, mystics, and philosophers, such as Hafiz, Saadi, and Omar Khayyam, who can hold their own with their European rivals. So also from the Indic Aryans we inherit a rich legacy of a copious and varied literature, including great epic poems, dramas, and endless theosophistic writings, besides, in its inceptive state, perhaps the noblest of all natural religions. Unfortunately there are fewer survivals of the race itself, which as it advanced farther and farther down the Ganges basin became absorbed, almost submerged in the dense masses of the Kolarian and Dravidian aborigines. Their religion also, a splendid personification of the elemental forces of nature, grew more and more debased by contact with the gross demonologies of the primitive inhabitants, so that the present Hindu cults, collectively called *Brahmanism*, are most repulsive. The subject is too vast to be more than touched upon here, but it may be stated that a large strain of "blue blood" is conspicuous amongst the Kashmiri (Fig. 243), the Jats, Sikhs, Rajputs (Figs. 246 and 256), Dards, Siahposh Kafirs (Fig. 257), and others about the north-west frontiers. In

Photo by Dr. Chalmers

FIG. 250.—SINHALESE MAN OF HIGH RANK
Buddhist of Aryo-Dravidian speech

the extreme south also the Sinhalese and the *Veddhas* of Ceylon show Caucasic features, which are even better seen in the *Todas* of the Nilgiri uplands. Although now speaking a Dravidian language, like all their neighbours, the Todas may be taken as almost ideal Caucasians, the type being strikingly European, well-proportioned and stalwart, with straight nose, perfectly regular features, and a most remarkable development of the hairy system, as amongst the Ainus of Yezo, North Japan (Figs. 250, 251, 253, 254, 259).

Photo by Dr. Chalmers

FIG. 251.—SINHALESE WOMAN

The Dravidian Aborigines

But in Southern India the Todas stand quite apart, as the only surviving representatives of the Caucasic division. They are everywhere surrounded by small groups of aborigines who are all classed as "Dravidians," because they now speak various corrupt dialects of the Dravidian stock language. But this is almost their only claim to be affiliated to the great civilised Dravidian nations of the Deccan—Telugus, Tamils, Malayalims and others—from whom they differ profoundly in almost all respects except speech and some borrowed elements of the Hindu religion. All stand on the very lowest rung of the social ladder, being rude hillmen without any culture strictly so called, and often betraying marked Negroid characters, as if they were originally Negroes

Photo by the Apothecaries Co., Ltd.

FIG. 252.—A GROUP OF VEDDHAS, MEN AND WOMEN

The aborigines of Ceylon, of doubtful origin; speech now Aryan. These are semi-civilised

or Negritos later assimilated in some respects to their Dravidian conquerors. As they never had a collective racial name, they should now be called, not Dravidians or proto-Dravidians, but rather pre-Dravidians, as more correctly indicating their true ethnical relations. Such are the Kotas, Irulas, Badagas and Kurumbas, neighbours of the Todas on or about the Nilgiri uplands, the Paniyans, Pulayas, Izhuvans, Parayas, Kaniyans, and many others of Mysore, Cochin and Travancore in the extreme south.

Photo by Doctors Paul and Fritz Sarasin, Basle

FIG. 253.—A VEDDHA WOMAN

Most of these wild tribes have often been described. Hence it will suffice here to give a detailed account of the Kaniyans of Cochin, who are typical pre-Dravidians, and have only quite recently been studied for the first time by Mr. Krishna Iyer. Being low-castes like most of their fellows, they are obliged to stand twenty-four feet from any Brahman they may meet by the wayside. They have a legend which explains why they now pursue the curiously incongruous callings of astrologers and umbrella-makers. Once, when the God Subramanya, son of Siva, and a friend were learning astrology, they heard the noise of a lizard close by foreboding some evil to

Photo by Maund

FIG. 254.—TODAS WITH NATIVE DWELLING, NILGIRI PLATEAU

Show fine Caucasic features and abundant hair, unlike all the surrounding aborigines

Subramanya's mother. The friend practised some magical rite which averted the evil. The mother, who had been in a state of unconsciousness, now woke up suddenly and asked the son who it was she was looking at, to which he replied that she was looking at a *Kaniyan* ("astrologer"), and astrologers they have been ever since. Then another tradition was that the umbrella, the stick, the holy ashes, and the purse of cowries which form their "stock in trade" were given to them by the same god Subramanya; hence they are now also umbrella-makers. This is a fair specimen of the absurdities that are constantly invented to account for the various occupations which the castes are obliged to follow for ever on the assumption of their divine or supernatural origin.

Photo by Doctors Paul and Fritz Sarasin, Basle

FIG. 255.—A VEDDHA MAN WITH LEAF SKIRT
Still in the wild state

The profession of astrology, which was formerly monopolised by the Brahmans, is now everywhere practised by the Kaniyans, who are held in

high esteem as diviners of future events. They thus occupy an important position in all the villages, and their services are in great demand even in matters of everyday life. They are always at hand to be consulted on lucky days and lucky hours for casting horoscopes, explaining the causes of calamities, prescribing remedies for untoward events, and physicking sick people. The ground cannot be sowed, nor trees planted without their advice. They are also required to look up their *shastras* or

FIG. 256.—KATHIAWAR PEOPLE
Aryans of Bombay Presidency, akin to the Rajputs

sacred texts in order to find out the lucky moment for starting on a journey, commencing an enterprise, giving a loan, executing a deed, or shaving the head. This is like the habit of some good people in Europe of opening the Bible at haphazard for some inspiring text in case of doubt or trouble.

On all such occasions as births, naming of children, shaving the boys' heads for the first time, marriage and so on, of course the Kaniyan is indispensable. His function, in short, associates him with the greatest as with the most trivial of domestic events, and his influence is correspondingly great. He finds his word regarded

with as much reverence as that of the gods themselves, and the poor and ignorant follow his counsel unhesitatingly. He is kept busy throughout the year. During the harvest he has to collect his fees for services rendered, and at marriages he has to cast the horoscope of the bridal pair; also of persons who relate the events of their lives, for to these he has to point out dangers ahead, and prescribe the rules to be observed to propitiate the gods and the planets, and so avert disasters. Few members

FIG. 237.—SIAH-POSH KAFIRS, ARYANS OF KAFIRISTAN
Show fine Caucasic features and claim brotherhood with the English

of respectable families fail to provide themselves with horoscopes, and nobody grudges a few rupees for the service.

Two things are essential, a bag of cowries and an almanac. At consultations the astrologer takes his seat facing the sun on a plank or a mat, mutters some mantras or sacred verses, opens his bag of cowries and pours them out on the floor. With his right hand he moves them slowly round and round, solemnly recites a stanza or two in praise of his god Subramanya, of his guru or teacher and of his favourite deity, invoking their help. He then stops, explains what he has been doing, takes a handful of cowries and places them

FIG. 258.—MOHAMMEDAN NAUTCH GIRLS

Display their charms and dancing skill at the banquets of the native chiefs and rajas

on his right side. In front is a diagram drawn with chalk on the floor, and consisting of twelve compartments. Then he places a few cowries in a row on the right side to represent Ganapathy, remover of all obstacles, the sun, the planet Jupiter, Saraswati, goddess of speech, and his guru. He next arranges the cowries in the compartments, and finally explains the results, ending with worshipping the deified cowries which had witnessed the performance.

Omens play a great part in the Kaniyan's daily life. Any undertaking will prove successful if on starting they see a couple of Brahmans, a married woman, a single sudra (low caste), such birds as crows or pigeons, such animals as deer moving from left to right, dogs and jackals from right to left, wild geese, cocks, peacocks seen singly or in couples on either side, the rainbow on either side, buttermilk, raw juice, flour, *ghi* (clarified butter), red cotton, white cloth, a red horse, a flagstaff, turban, triumphal arch, a lighted fire, good food and drink, carts with men in, cows with their calves, bulls with ropes round their necks, the clanging of bells, the bellowing of oxen, auspicious words, melodious human voices, sounds of harps, flutes, timbrels, tabors, and other musical instruments, and sounds of hymns. The list of ill-omens includes the sight of the lame and the halt, of broken vessels, of a barber, a widow, a snake, cat or monkey crossing the road, kite screaming from the east, a buffalo, an ass, black grains, salt, liquor, dirty fagots, any horrible figure, ashes, broomsticks, vehicles carried with legs upwards, dishes and cups with mouths downwards—altogether the longest lists of good and ill omens ever yet recorded.

In religion the Kaniyans have a plentiful supply of deities, worshipping both the Hindu Siva and Vishnu besides their own earth-gods, Subramanya for astrology, Sastha for wealth, Sakti in all her manifestations, besides the seven planets which are daily worshipped after the morning bath. Some of the deities are represented by stones placed at the root of any shady tree in the compound. The ancestors are remembered at the new moon, and a feast is held for the female ancestors generally a few days before a wedding, probably to obtain a blessing for the bride.

When epidemics prevail offerings are made to Marriyamma, the small-pox demon, and to Badrakali, patroness of all kinds of diseases. On these occasions the priest speaks to the people as if by inspiration, telling them when and how the maladies will

cease. Animals, such as cows, snakes, elephants, and Brahmini kites are venerated, and the old tree-cult still survives, the objects of veneration being the *sacred fig* (*Ficus indica*), the *margosa*, and the *nelli*. During sickness and other troubles a Kaniyan finds out the source of the evil with his magic squares of twelve compartments, and some claim to be magicians with power to cast out devils with spells and incantations.

FIG. 259.—AINU WOMAN AND CHILD OF YEZO, JAPAN
Are of Caucasic stock

The Caucasic Polynesians and their Cosmogonies

The primitive Ainus of Yezo belong admittedly to the Caucasic connection, and they help to indicate one of the routes, through Siberia, Mongolia, Manchuria, and Korea, by which the dolmen-building Eurafricans reached the Pacific Ocean in early Neolithic times. Another route followed by them lay to the south, and may be traced by their megalithic monuments from North Africa through Syria and the Khasi Hills to Indo-China and Malaysia. All along this track, but especially in the Far East, we meet with peoples of distinctly European features, such as the Kakhyens of North Burma, the Cambojans of Indo-China, and the Mentaway Islanders off the south-west coast of Sumatra (Fig. 260). These Mentaway natives stand quite apart from the surrounding Malayans in physical appearance, speech, customs, and usages. "They bear such a decided stamp of a Polynesian tribe that one feels far more inclined

to compare them with the inhabitants of the South Sea Islands" (von Rosenberg). In fact they place beyond doubt the long sojourn made by the southern branch of the Eurafricans in Malaysia, whence they continued their early migrations eastwards to Polynesia. Here they met and no doubt intermingled with the northern stream

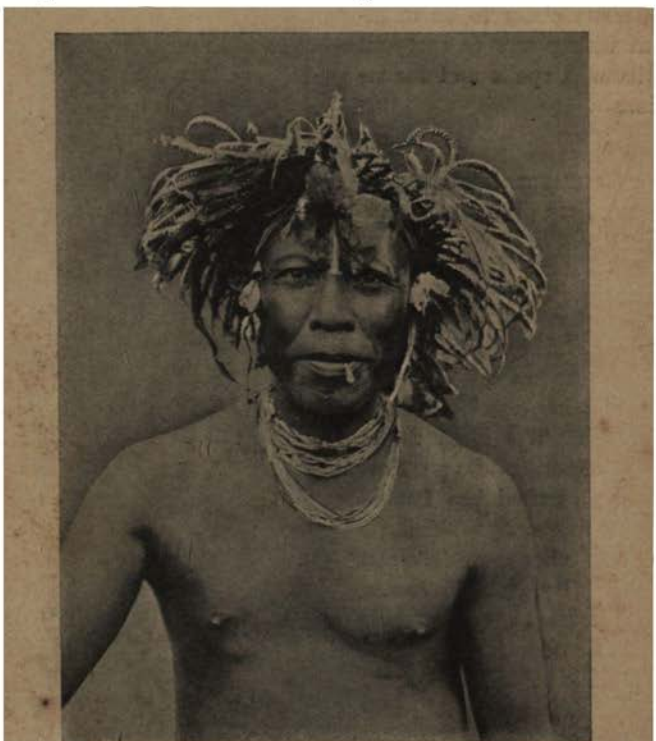


Photo by C. B. Kloss

FIG. 260.—CHIEF OF NORTH PAGI, MENTAWAY ISLANDS, S.W. COAST SUMATRA

Are non-Malays akin to the Caucasic Polynesians

from Korea and Japan, and thus was constituted the Oceanic division, which we now call Polynesian in a pre-eminent sense, and which occupies nearly all the islands lying east of a line drawn from New Zealand through, or a little east of Fiji to Hawaii (Sandwich Archipelago). Such are the Maori of New Zealand, the Tongans, Tahitians, Samoans, Marquesas and Ellis Islanders,

and Hawaiians, all of whom present a most remarkable uniformity in their physical appearance, mental qualities, customs, traditions, mythologies, folklore, and religious notions. That they are one people is obvious, and that they are an Oceanic branch of the Caucasic division is now admitted by all competent observers, such as Dr. Guillemard, who writes that the Polynesians "are in

Photo by Mr. C. B. Kloss

FIG. 261.—SUMATRA NATIVE
Caucasic type of Malaysia, commonly called Indonesian

no respect inferior to the average European, either in complexion, physical beauty, or nobility of expression." Lord George Campbell also declares that there are no people in the world who strike one at first so much as these Friendly Islanders [Tongans]. Their clear, light, copper-brown coloured skins, yellow and curly hair, good-humoured and handsome faces, formed a novel and splendid picture of the genus *homo*; and as far as physique and appearance

go, they gave one certainly an impression of being a superior race to ours" (Figs. 262–4).

This description applies with equal force to their mental qualities as revealed in many of their poetic and sublime cosmogonies, which would almost seem to have accompanied all their wanderings from their early Asiatic seats through Malaysia to their present Oceanic homes. Several of the mythologies start with Chaos, Immensity, Gloomy Night, and in all the cosmogonies we find Heaven, Earth, the Universe, the Afterworld recurring under diverse names and forms, personified by language, embodied in anthropomorphic theogonies, echoes, as it were, of the Vedic hymns reverberating from isle to isle over the broad Pacific waters. At times the Polynesian singers seem to soar into the ethereal spaces, and to grasp the concept of a Supreme Being, as when, in the Creation myth, out of the transformed body of Tangaroa the lesser gods, the demi-ourgoi, fabricate the universe, and Tangaroa himself is spoken of as the Eternal. Or else, like the Hindu Brahm, or the Dodonian Zeus, that was, is, and shall be, he is described

Photo by Mr. J. J. Lister

FIG. 262.—POLYNESIAN WOMEN
Fine Caucasic features

Photo by Herr Umlauf

FIG. 263.—SAMOAN MEN WITH HIBISCUS FLOWER HEAD-DRESS
The Samoans appear to be the parent stock of all the Caucasic Polynesians

in the loftiest language as dwelling in the limitless void of space when the world was not yet, nor the Heavens, nor the Seas, nor Man. From on high he calleth, changing to fresh forms, as immanent in the universe, root of the earth, under-prop of the

Photo by J. Martin

FIG. 264.—TONGAN WOMAN
The Belle of Polynesia

rocks and spreader of the sea-sands, bursting into light, coming down as wisdom, re-born in the Hawaii land, Hawaii the Great, the Holy, that is, in Savaiiki, chief island of Samoa, centre of the Polynesian world (Fig. 263).

Much light is thrown by the Polynesian beliefs on the origin of omens and ordeals. There is a whole class of bird-omens in

Samoa, where *Sepo Malosi* ("Sepo the Strong") is worshipped as a war-god, and embodied in the large bat or flying-fox. While the bat flew before the warriors all went well and success was assured; but if it turned round and blocked the way it was a sure sign of defeat, and a warning to turn back. Elsewhere the bat was an incarnation of the "Gently Rising Tide," and when one flew ahead of the fighting bands it was always a certain forecast of victory. This recalls the flights of the eagles seen by Romulus and Remus at the foundation of Rome, with this difference, however, that at that time the European Aryans had probably already ceased to believe in any spirits embodied in the birds, whereas this is still the belief of the Polynesian Caucasians.

From "The Strange South Seas," by permission of the Author, Miss Beatrice Grimshaw

FIG. 265.—THE TAUPO FUAMOA
A Maori of East Taupo, N.Z.

Something may likewise be learned regarding the origin of ordeals from the statement that in the Samoan shrines were kept large shells, stones, coconuts, and other such objects which were endowed with mana, and used as aids in the administration of justice. In the presence of such potent fetishes the truth was rarely concealed. They firmly believed that it would be death to touch the cup (coconut shell) and tell a lie (Dr. Turner). Thus an inquiry into a criminal charge made in the presence of these

things served all the purposes of an ordeal. And when they gradually became discredited, as having lost their supernatural virtue, they were replaced by more efficacious processes, the poison-cup, hot iron bars, stones to be fished out of boiling water, duelling and the like. But the principle was the same, a steadfast belief in the mysterious power regulating the application of the tests in the interests of justice.

From "The Strange South Seas," by permission of the Author, Miss Beatrice Grimshaw

FIG. 266.—TAHITIAN WOMAN WITH FLORAL HEAD-DRESS
Note the European expression

In the Maori social and religious world a conspicuous part was played by the *tohunga*, a potent priest or magician, who corresponded in a general way to the Siberian shaman, only was much more versatile and influential. When the priestly power and the rank of chief were combined in the same person, then he was called an *Ariki*, and regarded as the supreme head of the tribe, a sort of theocratic ruler from whose mandates there was no appeal. The Ariki was not only tabu himself, but moreover communicated his personal sacredness to everything he touched. Thus a cup of water or a plate of food presented to him became *ipso facto* tabu, and would be broken by him to prevent others from incurring penalties by using them in ignorance. People were reported to have died suddenly after thus using a

pipe dropped by a tabu chief, or eating the remains of food cooked for him (Figs. 267–70).

Like the shaman or the African medicine-man, the tohunga consulted the tribal gods on important occasions, and the response was often as equivocal as that of the Delphic oracle. He was the sole medium of communication with the ancestral gods, and the exponent of the *karakia* or invocations, which were his personal property, in the sense that they were often known only to him and his disciples, and thus acquired a certain market value, at least so long as there was no doubt of their efficacy. They also claimed the gift of prophecy, and one of the traditional forecasts: "When the tattooed face [the Maori] has passed away, strangers will occupy this world [New Zealand]. They will be white," was verified by the advent of the Europeans now masters of Maoriland.

Photo by J. Martin

FIG. 267.—MAORI WOMAN, N.Z.

The prestige of the tohunga was upheld by the firm belief in his extraordinary supernatural powers and in his intimate association with invisible agencies. He had always at his beck and call certain "gods," or other familiar spirits, many of whom had been his own ancestors, and would, when called upon, avenge any slight offered to their master. As between the black and white shamans (p. 161),

so between rival tohungas there was neither love nor forbearance; bitter enmity was the rule, and they did not hesitate to destroy one another whenever opportunity offered. But all alike were credited with miraculous powers, bringing the dead to life, driving

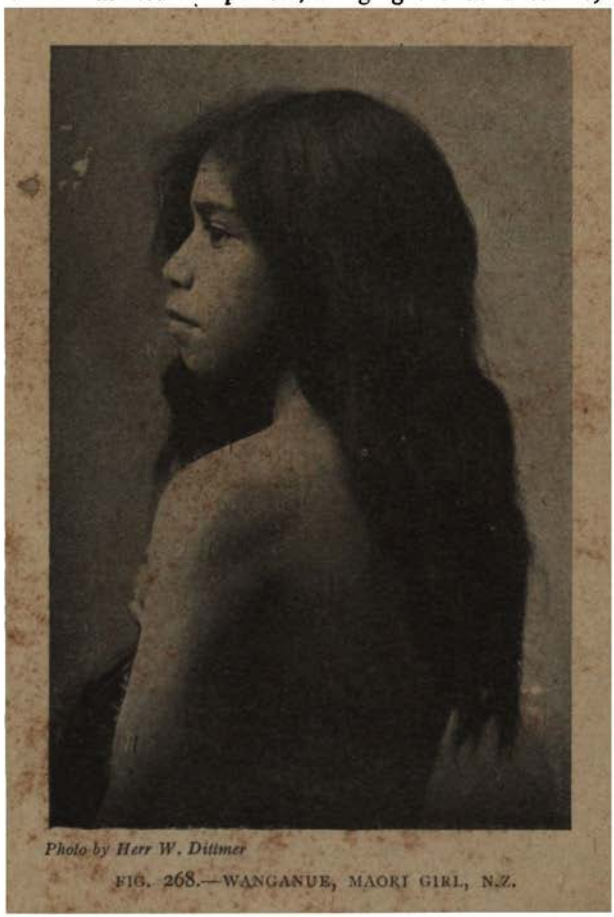


Photo by Herr W. Dittmer

FIG. 268.—WANGANUE, MAORI GIRL, N.Z.

away frosts, causing rain, and performing such astonishing tricks as are usually ascribed to Indian jugglers. The case is recorded of a notable witch in league with them who when asked to state the cause of a certain man's sickness, whether he had or had not been bewitched, "after a solemn invocation to her gods, called

Photo by J. Martin

FIG. 269.—MAORI CHIEF, N.Z.

A Caucasic Polynesian with a slight strain of Melanesian blood

on the heart of the man who had done the evil to appear in her outstretched hand, whereupon a heart, dripping with blood, was seen on her hand." Many now living have testified to the truth

Photo by Herr W. Dittmer

FIG. 270.—TWO MAORI GIRLS, N.Z.

of this tale, and Mr. Hetit says: "My father saw it, and it cured him of his habit of scoffing at tohungas" (Col. Gudgeon, *Journ. Polynesian Soc.*, June, 1907).

The Micronesians

Micronesia, which extends from the Pelew Islands eastward to the Gilbert group, and is inhabited by mixed Polynesian, Papuan, and Malayan populations, may for ethnological purposes be included in the Polynesian domain (Fig. 271). Hawaiian influences are everywhere conspicuous, as, for instance, in the Mortlock Islands on the southern fringe of the Central Caroline Archipelago. Here the cosmic notions of the Indonesian myth-mongers are "in the air," while the dominant ancestor-worship presents some peculiar features, the main purpose of which is to uphold the prestige of the chiefs both in this and the next world. In some places the reigning chiefs have both a temporal and a divine aspect, being at once the supreme rulers, the supreme gods, and the high priests of their several tribes. At the same time the subordinate authorities honour the spirits of their own forefathers, invoking them on all ordinary occasions, before making in the last resort the somewhat costly appeal to the supreme god, that is to the tribal chief. In theory this chief is absolute, but does not receive divine honours till after his death, and, as the souls of all the departed are also supposed to be deified, the number of the *anu* (spirits, minor gods) would be legion but for the provision that practically those only are worshipped who were distinguished by some special qualities when alive. They do not communicate directly with mortals, but only through a kind of "go-between," mediums or shamans, whose office is not hereditary, each deity choosing one for himself without monopolising his services, since he is still free to act on behalf of any other gods willing to employ him. Besides the tribal gods there are several others, such as the war-god Arong, who is honoured in the form of a fish. He represents a famous hero, Rassau, who was slain in the island of Lukunor and buried in the sea; hence all warriors who fall in battle are now also buried in the sea, so that they may join Rassau, mythical god of the sea.

Nor is there any lack of demons, one of whom infests the large trees, but is dangerous only to young girls and children, after sunset, the moral being that little folks should stay at home after nightfall. Apparitions and other supernatural phenomena are much dreaded, and no Micronesian would venture from home alone in the dark. They also believe in divination, and have two ways of foretelling the future, one by means of knotted coco leaves, the other more

complicated, but known only to the professional soothsayers. Tabu is universal, as everywhere in Oceania, and there is a "mourning tabu" for the great chiefs which is exceedingly burdensome to their bereaved subjects. In some places it has to be kept up for a whole year, during which they are subject to all kinds of privations in respect of food, festive gatherings, and other social usages.

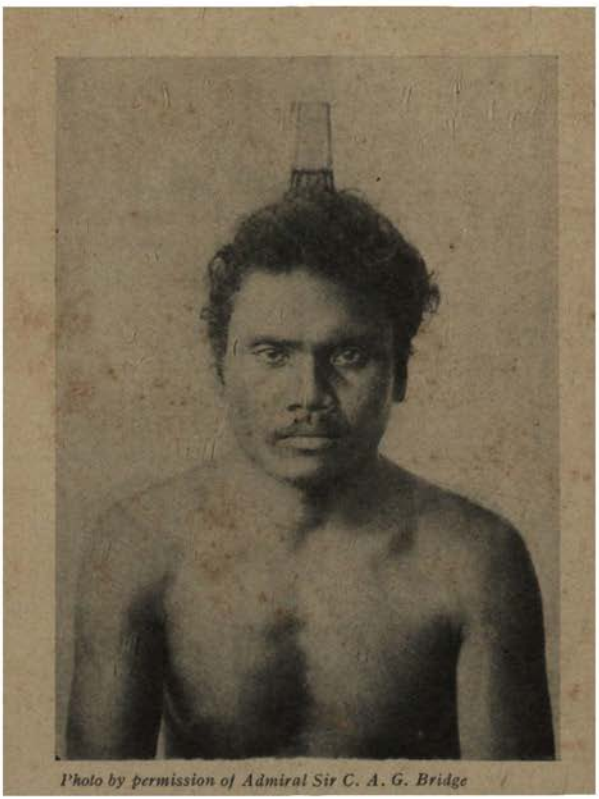


FIG. 271.—MAN OF THE PELEW ISLANDS, MICRONESIA

Are a Melano-Polynesian blend, as shown in the regular features combined with frizzly hair and tumid lips

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